



KATHA & AITHAREYA UPANISHADS

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(COVER PAGE . PRAYOPAVESHA OF PAREEKSHITH FROM THIRUNELLI TEMPLE WYNAD)

KATHA UPANISHAD

Shaanthipaata:

*Om saha naavavathu /sahanou bunakthu/saha veeryam karavaavahai/Thejaswi
naavadheethamasthu/Maa vidwishaavahai/ Om shaanthi :shaanthi:shaanthi:/*

Sambandhabhaashya:-

*Om namo bhagavathe vaivaswathaaya mrityave Brahmavidyaachaaryaaya nachikethase
cha/*

*Atha kaatakopanishadwalleenaam sukhaarthaprabodhanartham alpagranthaa
vrithiraarambhyathe/*

*Saderdhothorvisaranagatyavasaadanarthasyopanipoorvasya kwishpratyayaanthasya
roopamupanishadathi/Upanishachabdena cha*

*vyaachikhyaasithagranthaprathipaadyavedhyavasthuvishayaa vidyochyathe/Kena
punarthayogena upanishachabdena vidyochyatha ithyuchyathe/*

*Ye mumukshavo drashtaanusravikavishayavithrushnyaa:santha
upanishachabdavaachyaam vakshyamaanalakshanaam vidyaamupasadyopagamya
thannishtathayaa nischayena seelayanthi theshaamavidyaathe:Samsaarabeejasya
visaranaadwimsanaad vinasanaadityanenaarthayogena vidyaa
upanishadityuchyathe/Thathaa cha vakshyathi-Nichaayya tham
mrityumukhaathpramuchyathe”(Ka U 1.3.15)ithi/*

*Poorvokthaviseshananmumukshoonvaa param brahma gamayatheethi
brahmagamayithruthwena yogaad Brahmavidyopanishad/Thathaa cha vakshyathi-
“Brahmapraaptho virajobhoodhvimrityu:”(Ka U 2.3.18)ithi/*

*Lokaadibrahmajagno yognisthadvishayaayaa vidyaayaa dwitheyaena varena
praarthiyamaanaayaa:Swargalokaphalapraapthihethuthwena*

*garbhavaasajanmajaraadyupadravavrindasya lokanthare pouna:punyena
pravrithasyaavasaadayithruthwena saithilyaapaadanena*

*dhaathwarthayogaadagnividyaapyupanishadityuchyathe/Thathaa cha vakshyathi-
Swargalokaa amrithathwam bhajanthe (K a U 1.1.13) ithyaadi/*

Nanu chopanishachabdenaadhyethaaro

granthamapyabhilashanthi/Upanishadamadheemahedhyaapayaama ithi cha/

*Evam naina doshovidyaadisamsaara:hethuvisaranaadai:sadidhaathwarthasya
granthamathrosambhavaadwidyaayaam cha sambhavaath/Granthasyaapi thadarthena
thachabdathwopatathe:,Aayurvai ghrithamityaativath/Thasmaadvidyaayaam
mukhyayaa vrityopanishachabdo varthathe granthe thu bhakthyethi/
Evamupanishannirvachanenaiva visishtodhikaari vidhyaayaamuktha:/Vishayascha
visishta uktho vidyaayaa:param brahma pratyagaathmabhootham/Prayojanam chaasyaa
upanishada aathyanthikee
samsaaranivrithibrahmapraapthilakshanaa/Sambandhaschaivam
Bhoothaprayojanainoktha:/Atho prayokthaadhikaarivishayaprayojanasambandhaayaa
vidyaayaa:karathalanyasthaamalakavath prakaasakathwena
visishtaadhikaarivishayaprayojanasambandhaa ethaa vallayo bhavanthi ityathasthaa
yathaaprathibhaanam vyaachakmahe/*

Kata Upanishad has a peedika(preface)of four sloka to its commentary and after that the Shanthipaada and the text proper. The peedika says:

- 1.The great poets praise that which has the name OM .That Brahman ,the Lord of all worlds,without Guna(Nirguna)and destructionless is worshipped.
- 2.This Madhu(honey)is full of Rasa (ecstasy of essence) and is the word of the Rishis who were ever enthusiastic to enjoy the nectar,and ecstatic with the vision of the Upanishad and researchers into the meaning of the veda .Enjoy that Madhu in this commentary.
- 3.In the middle of the body of waters,fixed(Dhruva) alive(Jeeva)and breathing,vibrating,and quickmoving as a horse is carried .That eternal being,join with the origin (yoni)of the beings having death(Martya) and move with its swadha(effects of own karma).The jeeva of a dead man also travels.
4. I visualize Him ,the Protector,who moves through eternal paths to and fro .He is covered by powers(sakthy)and vasana and comes and goes out of these worlds. The shanthipada is the same as for Thaithereeya Upanishad.

Ch 1

Vally 1

Sl 1-4

*1.Om Usanuha vai vaajasravasa:sarvavedasam dadou/Thasya ha nachikethaa naama
puthra aasa/*

*Sankara:- Thathraakhyaayika vidyaasthuthyarthaa/Usaankaamayamaana:ha vaa ithi
vritharthasmaranaarthou nipaathou/Vaajamannam thaddhaanaadinimitham sravo yaso*

yasya sa vaajasravaa roodeetho vaa/Thasyaapathyam Vaajasravasa:kila viswajithaa
sarvamedheneje thathphalam kaamayamaana:/ Sa thasnkrathou sarvavedasam
sarvaswam dhanam dadou dathavaan/ Thasya yajamaanasya ha nachiketho naama
puthra:kilaasa babhoova//

2.thaamha kumaaram santham dakshinaasu neeyamaanaasu sradhaavivesa/Somanyatha
Sankara:- Tham ha nachikethasam kumaaram prathamavayasam
santhamapraapthajananasakthim baalameva
sradhaasthikyabudhi:pithrurhithakaamaprayukthaavivesa pravishtavathi/Kasminkaala
ithyaaha –rithvigamya:sadasyebhyascha dakshinaasu neeyamaanaasu
vibhaagenopaneeyamaanaasu dakshinaarthaasu aavishtasradho nachikethaa
amanyatha/

Kathamityuchyathe-

3.Peethodakaa jagdhathrinaa dugdhadohaa nirindriyaa:

Anandaa naama the lokaasthaanya gachathi thaa dadath//

Sankara:-Dakshinaartha gaavo visishyanthe/Peethamudakam
yaamisthaa:peethodakaa:Jagdham bhakshitham thrinam yaasmithaa
jagdhathrinaa:;Dagdho doha:ksheeraakhyo yaasaam thaa dugdhadohaa:'Nirindriyaa
aprajananasamartha jeernaa nishphalaa gaava ityartha:/ Yaasthaa evambhoothaa gaa
rithwikbhyo dakshinaabudhyaa dadathpratyachannanandaa anaanandaa asukhaa
naametyethathdhye the lokaasthansa yajamaano gachathi//

4.Sa hovaacha pitharam thatha kasmai maam daasyaseethi

Dwitheeyam thritheeyam thamhovaacha mrityave thwaa dadaameethi//

Sankara: Thadevam kratuasampathinimitham pithruranishtam phalam mayaa puthrena
sathaa nivaaraneeyamaathmapradaanenaapi krathusampathim kruthwethyevam matuaa
pitharam upagamya sa hovaacha pitharam he thatha thaatha kasmai rithwigviseshaaya
dakshinaartham maam daasyasi prayachaseethyethath /Evamukthena
pithropekshyamanoopi dwitheeyam thritheeyampyuvaacha kasmai maam daasyasi
kasmai maam daasyaseethi/Naayam kumaaraswabhaava ithi krudha:sanpithaa tham ha
puthram kilovaacha mrityave vaivaswathaaya thwaa thwaam dadaameethi//
Sa evamuktha:puthra ekaante paridevayaanchakaara/Katham? Ithyuchyathe-

Vajasravas who desires ,was sacrificing all .His son,Nachikethas,though very young ,did reflective analytical thinking(Manana)while the dakshina was being offered. The cattle which were not drinking water,and not eating grass,and with dried udders,and having no ability to bear child are being offered.A person who gives such cows ,will go to worlds called “unhappy” worlds.Thinking thus he said:Father ,to whom would you offer me? The father pretended he hadn’t heard it.The boy asked it again.When he heard it twice and thrice he became angry and thoughtlessly replied: I will give you to Death. In Thaithareeyabrahmana we found “Annam vai Vaja”.Vajasravas is famed for giving food to needy.Now he is doing a sacrifice of everything that he has(Sarvaswadaana)desiring more fame and more effects for his good acts.But the boy,as if he will obstruct that fame,was asking some questions which will be heard by all assembled. The boy ,knew that the father’s desire will not be fulfilled if he gives away such defective cattle.So Nachikethas,though a teenager ,being Sradhavan (see Sradhavaan labhathe gnanam in Gita) tried to make his father realize his folly .But the father got angry .The selfishness of Vajasravas,his lack of mental as well as word control is seen in his behaviour. It is these which are obstacles to fulfillment of his desires but he doesn’t realise that and get angry with his son for pointing out that defect.

SI 5

Bahoonaamemi prathamobahoonaamemi madhyama:

Kimswidhyamasya karthavyam yanmayaadha karishyathi//

Sankara:- bahoonaam sishyaanaam puthraanaam vaimi gachaami

prathama:Sanmukhyayaa sishyaadivrithyethyarth:/Madhyamaanaam cha bahoonaam

madhyamo madhyamayaiva vrithyaimi/Naadhamayaa kadaachidapi/Thamevam

visishtagunamapi puthram maam mrityave thwaa thwaa dadaameethyukthavaan

pithaa/Sa kimswidhyamasya karthavyam prayojanam mayaa prathena karishyathi

yathkarthavyamaddya? Noonam prayojanam anapekshaiva krodhavaasaadukthavaan

pithaa/Thathaapi thathpithruvocho mrishaa maa bhoothithyevam mathwaa

paridevanaapoorvakamaaha pitharam sokaavishtam kim mayokthamithi//

I am going as the first among several others who have to go in future,and as the middle one, between those who have already gone and who will go .What would be the duty of Yama ?What use would he have with me ?

SI 6

.Anupasya yathaa poorvam prathipasya thathaapare

Sasyamiva martya:pachyathe sasyamivaajaayathe puna://

Sankara:- Anupasyaalochaya nibhaalaya anukramena yathaa yena prakaarena

vrithaa:Poorve athikraanthaa:pithrupithaamahaadayasthava/Thaandrishtuaa cha

theshaam vrithamaakhyaathrumarhasi/Varthamaanaaschaapare saadhavo yathaa

varthanthe thaamscha prathipasyaalochaya thatha na cha theshu mrishaakaranam

*vritham varthamanam vaasthi/Thadvipareethamasathaam cha vritham mrishaakaranam/
Na cha mrisha krithuaa kaschidajaraamaro bhavathi/Yatha:sasyamiva martyo
manushya:pachyathe jeerno mriyathe/Mritwaa cha sasyamiva aajaayatha aavirbhavathi
punarevamanitye jeevaloke kim mrishaakaranena/Paalaya aathmana :satyam/Preshaya
maam yamaaya ityabhipraaya://
Sa evamuktha:pithaathmana:satyathaayai preshayaamaasa/Sa cha yamabhavanam
gathwaa thisro raathri:uvaasa yame proshithi/Proshyagatham yamamamaatyaa
bhaaryaa vaa oochurbodhayantha:-*

Seeing the dead ones of the past, and thinking of the death that will happen to the future people, the man of the present who has to die is like a plant which matures and dies and again comes back to life as seedling .

Sl 7

*Vaiswaanara :pravisatyathithirbrahmano grihaan
Thasyaithaamshaanthim kurvanthi hara vaivaswathodakam//
Sankara:- Vaiswaanarognireva saakshaath pravisatyathithi:sanbrahmano
grihaandahannive thasya daaham samayantha ivaagnerethaam
paadyaasanaadidaanalakshanaam shaanthim kurvanthi santhothitheryathotho
haraahara he vaivaswatah udakam nachikethase paadyartham/Thathaschaakarane
pratyavaaya:srooyathe//*

The guest Brahmana entering a house is like Vaiswanara fire. The householders have to pacify it. Hey, son of Vivaswan, take this water.

Sl 8 Ashaa pratheekshe samgatham soonrithaam cha

*Ishtaapoortha puthrapasoomcha sarvaan
Ethadvringthe purushasyaalpamedhaso
Yasyaanasnannuasathi brahmano grihe//
Sankara:- Ashaapratheekshenignaathapraapyeshtarthapraarthanaa aashaa
nirgnaathapraapyarthaprathikshanam pratheekshaa the ashaapratheekshe ,samgatham
thatsamyogajam phalam soonrithaam cha soonrithaa hi priyaa vaakthannimitham cha
ishtaapoortha ishtam yaagajam poorthamaaraadikriyaajam phalam puthrapasoomcha
puthraamcha pasoomcha sarvaanethathsarvam yathoktham vringtha aavarjayathi
vinaasayatheethyethath-Purushasyaalpamedhasolpaprajnasyayasmaanasswannabhunjaano
brahmano grihe*

vasathi/Thasmaadanupekshaneeya:sarvaavasthaaswapyathithirityartha://

Evamuktho mrityuruvaacha nachikethasamupagamy poojaapura:saram-

In which man of lesser intellect,a Brahmana spends without being fed,his desires,wishes,wealth,truthful words,yajna like Ishtapoortha,sons ,cattle,and everything become fruitless .Therefore Yama told Nachikethas.

Sl 9 Thisro raathriryadavaathseegrihe me anasnanbrahmannathithirnamasya:

Namasthesthu brahmanswasthi mesthu thasmaathprathi threenvwaraanvrineeshwa//

Sankara:- Thisro raathriryadhyasmaadavaathsi:Ushithavaanasi grihe me mamaanasnan

he brahmannathithi:sanamasyo namaskaaraarhacha thasmaannamasthe thubhyamasthu

bhavathu/He brahmanswasthi bhadram mesthu thasmaadbhavathonsanena

madgrihavaasanimithaaddhoshaathathpraptyupasamamena/Yadyapi

bhavadanugrahena sarvam mama swasthi syaathathaapi thwadaathaapi

thwadadhikasamprasaadanarthamanasanenoshithaam ekaikaam raathrim prathi

threenvaraan vrineeshwa abhipretharthaviseshaan praarthayaswa matha://

Nachikethaasthwaaha-yadi dithsurvaraan-

Hey,Brahman,The worshipping guest,You have lived in my house for three nights without food.Therefore,Brahman,ask three boons for each in return.My namaskar to you.Let you get Swasthi.

Sl10

Saanthasamkalpa :sumanaa yathaa syaadwithamanyurgouthamo maami mrityo

Thwathprasrishtam maabhivadethprattheetha ethaththrayaanaam prathamam varam

vrino//

Sankara:- saanthasamkalpa upasaantha:samkalpo yasya maam prathi yam praapya kim

nu karishyathi mama puthra ithi sa saanthasamkalpa:sumanaa:prasannamanacha

yathaa syaadwithamanyurvigatharoshascha gouthamo mama pithaa maabhi maam

prathi he mrityo kim cha thwathprasrishtam thwayaa vinirmuktham preshitham graham

prathi maamabhivadethprattheetho labdasmrithi:sa evaayam puthro mamagatha ityevam

pratyabhijaanannityartha:/Ethathprayojanam thrayaanaam prathamamaadyam varam

vrino praarthaye yathprithu :parithoshanam//

Mrityuruvaacha-

Mrityu,Let Gouthama become peaceful in his imagination,good minded and without anger in me as before .When I go back with your permission,let him welcome me .This is the first boon I want.

It is interesting to see that even when facing death, Nachikethas is sure that he will go back with Yama's permission. There are many recent research reports on near death experiences by the scientists. The first recorded human being who had a near death experience and came back to tell it to others might be Nachikethas.

Sl 11 *Yathaa purasthaadbhavithaa pratheetha*

Oudhaalakiraarunirmathprasrishta:

Sukham rathri:sayithaa veethamnyusthwaam

Dadrisivaanmrityumukhaathpramuktham//

Sankara:-Yathaa budhistwayi purasthaath poorvamaasithsnehasamanuithaa

pithusthathra bhavithaaa prathisamanuithasthava pithaa thathaiva

pratheethavaansannouddaalaki:Uddaalaka

evouddaalaki:/Arunasyaapatyamaaruni:Dyaamushyaayano vaa/Mathprasrishto

mayaanugnaatha:sa itharaa api raathri :sukham prasannamanaa:sayithaa swapthaa

veethamanyurvigathamanyucha bhavithaa syaachaam puthra dadrisivaandrishtavaansya

mrityumukhaanmrityugocharaath pramuktham santham//

Nachikethaa uvaacha-

Blessed by me, Aruni, son of Udhalaka will see you liberated from face of death and will become happy as before. He will sleep peacefully at night. His anger will be destroyed. From what Yama says, the three days Nachikethas spent in Yama's abode his father has not slept at all. The body of his son lies in deep coma as if in death and he could not bear the sorrow that it happened because of his anger. The anger and sorrow have made him stressed.

Sl 12 & 13

12..Swargaloke na bhayam kinchanaasthi

Na thathra thwam na jarayaa bibhethi

Ubhe theerthwaasanaayaapipaase

Sokaathigo modathe swargaloke//

Sankara:-Swarge loke rogaadinimitham bhayam kimchana kimchidapi naasthi na cha

thathra thwam mrityo sahasaa prabhavasyatho jarayaa yuktha iha lokavachatho na

bibhethi kuthaschith thathra/Kimchobhe asanaayaapipaase theerthwaathikramya

sokamatheetya gachatheethi sokaathiga:san maanasena du:kkena varjitho modena

hrishyathi swargaloke divye//

13 Sa thwamagnimswargamadhyeshi mrityo

Prabroohi thwamsradhyaanaayamahyam

Swargalokaa amrithathwam bhajantha

Ethaddwitheeyena vrino varena//

*Sankara:-Evam gunavisishtasya swargalokasya praapthisaadhanabhoothamagnim sa
thwam mrityuradhveshi smarasi jaanaasi ityatha:he mrityo yathasthwam prabroohi
kathaya sradhaanaaya sradhaavathe mahyam swargaarthine;yenaagninaa chithena
swargaloka:swargo loko yeshaam the swargalokaa:yajamanaa amrithathwam
amaranathaam devathwam bhajanthe praapnuvanthi/Thadedagnivignaanam
dwitheeyena varena vrino//*

Mrityo:prathigneyam-

In the world of Swarga there is no fear. There no “YoU” or fear of old age exists. The hunger and thirst are gone and one enjoys sorrowless in heaven. Therefore ,Mrityu, you know that Agni which takes human beings to swarga. Tell me that to me, who has sradha. The eternity of heaven is the second boon asked. The eternal deathless world is where Mrityu or death cannot enter. Only Mrityu knows which fire or agni takes one there, defeating himself (Mrityu). The way to defeat Mrityu is known only to Mrityu and that is asked a second boon.

Sl 14 & 15

14. Pra the braveemi thadu me nibodha

Swargamagnim nachiketha:prajaanan

Ananthaloakaapthimatho prathishtaam

Vidhi thwametham nihitham guhaayaam

*Sankara:-Pra the thubhyam prabraveemi;yachayaa praarthitham thadu me mama
vachaso nibodha budhyaswaikaagramanaa:sanswargya swargaaya hitham
swargasaadhanamagnim he nachiketha:prajaananvignaathavaanaham
sannityartha:/Prabraveemi thannibodhethi cha shishyabudhisamaadhaanaartham
vachanam//*

*Adhnaagnim sthouthi /Ananthaloakaapthim swargalokaphalapraapthisaadhanam ityethath
,atho api prathishtaam aasrayam jagatho viraaadroopena thamethamagnim
mayochyamaanm vidhi jaaneehi thwam nihitham sthitham guhaayaam vidushaam
budhou nivishtamityartha://*

Idam sruthervachanam-

15.Lokaadimagnim thamuvaacha thasmai

Yaa ishtakaa yavatheervaa yahaa vaa

Sa chaapi thathpratyavadadhyathoktham

Adhaasya mrityu:punarevaaha thushta://

Sankara:-Lokaadim lokaanaamaadim prathamasaareerithwaadagnim tham prakritham

nachikethasaa praarthithamuvaachokthavaan mrityuthsmainachikethase/Kim cha yaa

ishtakaaschethavyaa:Swaroopena,yaavatheervaa samkhyayaa yathaa vaa

cheeyathegniryena prakaarena sarvamethad ukthavaanityartha:/Sa chapi

nachikethaasthanmrityunoktham yathaavatpratyayenaavadpratyucchaarithavaaan/Atha

thasya pratyuchaaranena thushta:sanmrityu:punarevaaha varathrayavyathirekenaanyam

varam dithsu://

Katham?

Nachikethas,I will tell you that agni.Know it from me.It is hidden in the cave.Know it as the basis of endless worlds and the path to attain it.That fire,which is the beginning of worlds,the Ishtika(bricks)needed for it were taught to him.He repeated it .Mrityu was satisfied his disciple's sradha and he said

Sl16

Thamabraveethpriyamaano mahaathmaa

Varam thavehaadya dadaami bhooya:

Thavaiva naamnaa bhavithaayamagni:

Sringhaam chemaanamekaroopaam grihaana//

Sankara:-Tham nachikethasamabraveethpriyamaana:sishyayogyathaam

pasyanpreeyamaana:preethimanubhavanmahaakshudrabudhirvaram thava

chathurthamiha preethinimithamadhyethaaneem dadaami

bhooya:puna:prayachaami/Thavaiva nachikethaso naamnaa abhidhaanena prasidho

bhavithaa mayochyamaanoyamagni:/kim cha sringhaam sabdavatheem rathnamayeem

maalaamimaamanekaroopaam vichithraam grihaana sweekuru/Yadwaa sringhaam

aakoothsithaam gathikarmamayeem grihaana/Anyadapi

karmavijnaanamanekaphalahethuthwaathsweekurvityartha://

Punarapi karmasthuthimevaaha-

Mahathma who felt a love for him said.I give you another boon.Hereafter this agni will be known in your name.Understand this Sringha (path)which has several forms.

Sl 17

Thrinaachikethasthribhiretya sandhim

Thrikarmakritharathi janammrityu

Brahmajagnam devameedyam vedituua

Nichaayyemaaamshaanthimatyamethi//

Sankara:-Thrinaachikethasthri:krituo naachikethognischitho yena

sa:thrinaachikethasthadwijaanasthadadhyayanasthadanushtaanavaanvaa/Thribhirmaath

rupithraachaaaryairetya praapya sandhim sandhaanam samvandham

maathraadhyanusaanam yathaavathpraapyetyethath/Thadwi praamaanyakaaranam

srutyantharaad avagamyathe yathaa

“Maathrumaanpithumaanaachaaryavaanbrooyaath”(BU

4.1.2)ityaade:/Vedasmrithisishtairvaa pratyakshaanumaanaagamairvaa,thebhyo hi

visudhi:pratyakshaa,thrikarmakridijyaadhyayanadaanaanaam karthaa

tharatyathikraamathi janmamrityu/

Kim cha brahmajagnam brahmano hiranyagarbhaajjaatho brahmaja:/Brahmajaswaasou

gnaschethi brahmajagna:sarvagno hyasou/Tham devam

dyothanaagnaanaadigunavanthameedyam sthutyam vedituua saasthratho nichaayya

drishtuua chaathmabhaavenemaam swabudhipratyakshaam shaanthim

uparathimatyanthametyathisayenaithi/Vairajam padam

gnaanakarmasamuchayaanushtaaanena praapnothityartha://

Idaaneemagnivignaanachayanaphalam upasamharathi prakaranam cha-

The one who did Nachiketha yajna three times ,the one who attained the union of the three,and the one who did the three karma cross births and deaths.Let That worshippable Deva who knows all that were born from Brahman,is burned and let it give peace. The three types of agni were said in 14th sloka.

1 The agni that shines within Chidakasa

2.Agni for attainment of endless worlds

3.The agni which is the basis of those endless worlds

All these three are kindled and burned.The agnihothra of a householder is the fire for attaining endless worlds.The householder does it for own Athman as well as the welfare of the next generations.By karma Mrityu is crossed according to Isavasya also.By meditation one can kindle Athmachaitanya and by karma the yajna fire of Agnihothra.The base of endless worlds is the agni Virat and it is the origin of all energy and for kindling that in our hearts the Jyothishmathy (enlightened mind)has to be revealed.The one who kindles all the three has crossed deaths and births.

Mrityu is called Vaivaswatha because he is son of Vivaswan or sun.In the Bhagavad Gita ,Krishna says that what he advised to Arjuna was first advised to Vivaswan,and then Vivaswan advised that to Manu.That same secret wisdom is now given by Mrityu to Nachikethas.In Atharvaveda we

find” Acharyo Mrityu:”. Mrityu or death is a great Guru and Nachikethas had been sent to that Guru for instruction by his father. The lessons one gets from a deathbed are always most valuable. During Upanayana, actually a father sends his son to Guru saying the Manthra” Mrityuraachaaryasthava :”Before wearing the Yajnopaveetha, the boy is considered as dead. After wearing it and getting advice on Veda, he is reborn as Brahmachari and Dwija (twice-born). Atharva says: Mrityoraham Brahmachari yadasminicharyan Bhoothaath purusham Yamaya” I am the Brahmacharin of Mrityu and for Yama I beg from the Bhootha (elements) the Purusha.

Acharya upanayamaano Brahmacharinam krinuthe garbhamantha:

Tham rathristhisra udare vibharthi ,tham jatham drashtumabhisamyanthi deva:

According to these Manthras in Atharvaveda the Acharya bears the student in his womb for three days as a mother does the foetus and then reveals him to outside as a different mature person. The parents give only the anaamaya body but Acharya give the Vignanamaya body. After that only one starts householder life and Agnihotra, creation of new generations. The householder has to simultaneously kindle and burn the Athmachaitanya, Ahavaneeya and Jyothishmathy and with great dhyana, karma and gnaana become respectable. Only then the parents become satisfied and their worries about the children are over and they can sleep peacefully . The one who kindle the three fires (ahavaneeya etc) is simultaneously making the sandhi of the three agni (matha, pitha, Guru) and also doing Anushtana of the three karma Manana, Adhyayana and Yajana.

SI 18

Thrinaachikethasthrayamethadvidituaa

Ya evam vidwaamsinuthe naachiketham

Sa mrityupaasaanpuratha: pranodya

Sokaathigatho modathe swargaloke//

Sankara:- Thrinaachikethasthrayam yathoktham yaa ishtakaa yaavatheervaa yathaa

vethyethad vidituaavagathya yaschaivamaathmaroopena agnim vidwaamsuinuthe

nirvarthayathi nachiketham agnim krathum sa mrityupaasaan

adharmaaganaanaraagadweshaadilakshanaan puratah: agratah: poorvameva

sareerapaathaath ityartha:, pranodhyaapahaaya sokaathigo maanasairdu: khairvarjitha

ityethath modathe swargaloke viraaje viraadaathmaswroopapratipatyaa//

One who recites this three Nachiketha , knowing it ,and burning the Nachiketha fire, throws away the rope of death , conquers all sorrows and enjoy in heaven

SI 19

.Esha thegnirnachiketha: swargyo

Yamavrineetha dwitheeyena varena

Etham agnim thavaiva pravakshyanthi janaasas-

Thritheeyam varam nachiketho vrineeshwa//

Sankara:- esha the thubhyamagnirvaro he nachiketha:swargya:swargasaadhano
yamagnim varamavrineethaa: Praarthivamaanasi dwitheeyena varena sognirvaro datha
ityukthopasamhaara:/kinchaithamagnim thavaiva naamnaa pravakshyanti janaasou
janaa ityethath/Esha varo datho mayaa chathurthasthushtena/Thritheyam varam
nachiketho vrineeshwa/Thasminhyadatha rinavaanahamityabhipraaya://
Ethaadwayathikraanthena vidhiprathishedhaarthena
manthrabrahmanenaavaganthavyam yadvaradwayasochitham vasthu/Na
aathmathathwavishayaathaathmyavijnaanam/Atho
vidhiprathishedhaarthavishayasyaathmani kriyaakaarakaphalaadhyaropalakshanasya
swaabhaavikasyaagnaanasya samsaarabeejasya nivrithyartham
thadvipareethabrahmaathmaikathwavijnaanm
kriyaakaarakaphalaaadhyaropanalakshanasoonyam
aathyanthikani:sreyasaprayojanam vakthavyamithi utharo grantha
aarabhyathe/Thamethamartham dwitheeyavarapraaptyaapyakrithaarthathwam
thritheeyavaragocharamaathmagnaananantharena ityaakhyaayikayaa prapanchayathiyatah:
poorvasmaathkarmagocharaathsaadhyasaadhanalakshanaadanityaaad
virakthasya aathmagnaanedhikaara ithi thannindartham puthraadhyupanyaasena
pralobhanam kriyathe//

Nachikethaa uvaaha thritheeyam varam nachiketho vrineeshwetyuktha:san-

Nachikethas, This Agni, which you had as the second ,is the one which gives your heaven.All people will spread this agni in your name.Ask for the third boon

SI20

Yeyam prethe vichikitsaa manushye
Astheetyeke naayamastheethi chaikhe
Ethadwidhaamanusishtasthwayaaham
Varaanaamesha varasthritheeya://

Sankara:-Yeyam vichikitsaa samsayaa:Prethe mrithe manushyesthityekesthi
sareerendriyamanobudhivyathirektho dehaantharasambandhyaathetyeke naayam
astheethi chaikhe naayamevamvidhostheethi chaikaithaschaaasmakam na pratyakshena
naapi vaanumaanena nirnayavijnaanamethdwijnaanaadheeno hi para:purushaartham
ithyatha ethadwidhaam vijaaneeyaamaham anusishto gnaapithasthwayaa/Varanaam

esha varasthutteeyovasishta://

Kimyamekanthatho ni:sreyasasaadhanaathmagnaanaarho na vethyethath

pareekshanaarthamaaha-

I have some doubts about the pretha men(The dead men).Some say they exist.Others say they do not.I,being advised directly by you,let me know the truth.This is my third boon

Sl 21

Devairathraapi vichikitsitham puraa

Na hi sujneyamanuresha dharma:

Anyam param nachiketho vrineeshwa

Maa moparothseerathi maa srijainam://

Sankara:-Devairathraithasminvasthuni vichikitsitham samsayitham puraa poorvam na hi

sujneyam sushtu gneyam sruthamapi praakrithairjanairyathonu:sookshma eva

athmakhyo dharmothonyamasamdigdghaphalam varam nachiketho vrineeshwa maa maam

moparothsiruparodham maa kaarshoradharmarnam ivothamarna:/Athisruja vimuncha

enam varam maa maam prathi//

Even Deva had this doubt before.This is not a Vidya that you can grasp easily.This dharma is subtler than the atom.Nachikethas, ask for another boon.Do not put me in trouble.Sacrifice me. The question is after death,does the Athman exist or not.That is,it is about Mrityu himself.That is why (enam maa athisrijaa) Yama says ,sacrifice me,or that question about me .It is easy to know heaven and the three fires that lead to it.But the knowledge of the dead (of the prethaloka)is not that easy.The men on earth and deva in heaven have doubts on this .

Sl 22 *Devairathraapi vichikitsitham kila*

Thwam cha mrityo yanna sujneyamaathya

Vakthaa chaasya thwaadriganyo na labhyo

Naanyo varasthulya ethasya kaschith//

Sankara:-Devairathraapyethasminvasthuni vichikitsitham kilethi bhavatha eva

na:srutham/Thwam cha mrityo yadhyasmaanna sujneyamaathmathathwamathya

kathayasi ,atha:pandithairapyavedaneeyathwaath vakthaa chaasya dharmasya

thwaadrikthwathulya:anya:pandithascha na labhya:anuishyamaanopi/Ayam thu varo

ni:sreyasapraapthihethu:/Atho naanyo varasthulya:sadrisosthyethasya

kaschidapyanityaphalathwaadanyasya sarvesyaivethyabhipraaya://

Evamukthopi puna:pralobhayannnuvaacha mrityu:-

Mrityu, You said this is unknown even to Deva. And that it is difficult to know. Therefore there must be no boon equal to that knowledge. And I will never get a qualified Acharya other than you to give advice on it.

SI 23

Sathaayusha :puthrapouthraanvrineeshwa

Bahoonpasoonhasthihiranyamaswaan

Bhoomermahadaayathanam vrineeshwa

Swayam cha jeeva sarado yaavadichasi//

Sankara:- Sathaayusha:satham varshaanyaayumshi yeshaam

thaansathaayusha:puthrapouthraan vrineeswa/Kim cha gavaadilakshanaan

bahoonpasoon hasthihiranyam hasthi cha hiranyam cha hasthihiranyam aswaamscha kim

cha bhoomer:prithivya mahadvistheernimaayathanamaasrayam mandalam raajyam

vrineeswa kim cha sarvamapyedath anarthakam swayam chedlpaayurityatha aahaswayam

cha jeeva dhaaraya sareeram samagrendriyakalaapam sarado varshaani

yaavadichasi jeevithum//

Ask for children and grandchildren who live for hundred years. Plenty of cattle, elephants, horses, gold, greatest and richest parts on earth. Ask for a boon so that you can live as long as you want to live.

SI 24

Ethathulyam yadi manyase varam

Vrineeswa vitham chirajeevikam cha

Mahaabhoomou nachikethasthwamedhi

Kaamaanaam thwaa kaamabhaajam karomi

Sankara:- Ethathulyamethena yathopadishtena sadrisamanyamapi yadi manyase

varam thamapi vrineeswa/Kim cha vitham prabhootham hiranyarathnaadi

chirajeevikaam cha saha vithena vrineeswetyethath/Kim bahunaa mahatyaam bhoomou

raajaa nachikethasthwamedhi bhava/Kim chaanyakaathmaanam divyaanaam

maanushaanaam cha thwaa thwaam kaamabhaajam kaamabhaaginam kaamaarham

karomi satyasamkalpohyam deva://

Or ,any other boon which you think is equivalent to this. Ask for wealth and everlasting life. Nachikethas, I will make you the emperor of entire earth and the desirable object of all desires.

SI 25

. Ye ye kaamaa durlabhaa martyaloke

Sarvaankaamaamrchandatha:praarthayaswa

Imaa raamaa sarathyaa :sathoorya

Na heedrisaa lambaneeyaa manushyai:

Aabhirmathprathaabhi:parichaarayaswa

Nachiketho maranam maanupraakshi://

Sankara:- Y e ye kaamaa:praarthaneeyaa durlabhaascha martyaloke sarvaamsthaana

kaamaamrchandatha ichaatha:praarthayaswa:/Kim chemaa divyaa apsaraso ramayanthi

purushaanithi raamaa:saha rathairvarthantha ithi

sarathaa:sathooryaa:savaadithraasthaacha na hi lambaneeyaa:praapaneeyaa eedrisaa

evamvidhaa

manushyairmarthyairasmadaadiprasaadanrenna/Aabhirmathprathaamiryaa

dathaami:paricharineebhi:parichaarayaswa aathmaanam

paadaprakshaalanaadisusrooshaaam kaarayaathmana ithyrtha:/Nachiketho maranam

maranasambandham prasnam prethesthi naastheethi kaakadanthapareekshaaroopam

maanupraaksheemaivam prashtumarhasi://

Evam pralobhyamaanopi nachikethaa mahaahridavadakshobhya aaha

Whatever desires are rare and difficult to attain on earth ,ask for all that.I am giving you these beautiful maidens with chariots,playing Santhoor and other instruments and who are never attainable to men on earth.Make them your servants.Nachikethas,do not ask for Death.

SI 26

Schobhaavaa martyasya yadanthakaithth

Sarvendriyaanaam jarayanthi theja:

Api sarvam jeevitham alpameva

Thavaiva vaahaasthava nrityageethe//

Sankara:-scho bhavishyanthi na bhavishyanthi vethi samdihyamaana eva yeshaam

bhaavo bhavanam thwayopanyasthaanam bhogaanaam the schobhaavaa:kim cha

martyasya manushyasyaanthaka he mrityo yadethathsarvendriyaanaam

thejasthajjarayanthi apakshayantyapsara:prabrithayo bhogaa:anarthaayaivaitha

dharmaveeryaprajnaathejoyasa:prabritheenaam kshapayithruthwaath/Yaam chaapi

dheerghajeevikaam thwam dithsasi thatraapi srunu/Sarvam yad brahmanopi

jeevithamaayuralpameva kimuthaasmadaadidheerghajeevikaa athasthavaiva thishtanthu

vaahaa rathaadaya:thathaa nrityageethe cha//

Kim cha-

Mrityu, whatever temporary emotions are there, they just make man's Thejas, aged and weak. All life is little and temporary. Therefore let these chariots and these music and dance be yours. I don't need them.

Sl 27

Na vithena tharpaneeyo manushyo

Lapsyaamahe vithamadrakshma chechuua

Jeevishyaamo yaavadeesishyasi thwam

Vasthu me varaneeya:sa eva//

Sankara:-Na prabhoothena vithena tharpaneeyo manushya:/Na hi loke

vithalaabha:kasyachithriphthikaro drishta:/Yadi naamaasmaakam vithathrishnaa

syaallapsyaamahe praapsyaamaha ityethadvithamadraakshma drishtavantho vayam

chethwaa thwaam/Jeevithamapi thathaiva/Jeevishyaamo yaavadhyaameyade thwam

eesishyaseeshishyase prabhu:syaa:katham hi martyasthwayaa

samethyaalpadhanaayurbhaveth/Varasthu me varaneeya:sa eva yadaathmavijnanam//

Yathascha-

Man is never satisfied with wealth. Once we see you, can we desire wealth? Can we live until you rule? I need only this boon.

Sl 28 Ajeeryathaamamrithaanaamupetya

Jeeryanmartya:kwadhya:stha:prajaanam

Abhidhyaayanuavarnaarathipramodaan

Athidheerghe jeevithe ko rameth//

Sankara:- Ajeeryathaam vayohaanimapraapnuvathaamamrithaanaam sakaasamupetya

upagamyathmana uttkrishtam prayojanaantharam praapthavyam thebhya:prajaanan

upalabhamaana:swayam thu jeeryanmartyo jaraamaranavaan kwadhya:stha:ku"prithwi

adhyaschaantharikshaadilokaapekshayaa thasyam thishtatheethi kwadhya:stha:san

kathamevavivekebhi :praarthaneeyam puthravithahiranyaadhyasthiram vrineethe/

Kwa thadaastha ithi vaa paadaantharam/Asminpakshe chaaksharayojanaa/Theshu

puthraadishuaasthaa aasthithi:thaathparyena varthanam yasya sa

thathaastha:/Thathodhikatharam purushartham dushpraapamapi praapipayishu:kwa

thathaastho bhavenna kaschithadasaaraajnasthadartho syaad ityarthas:/Sarvo

hiuparyuparyeva bhubhooshathi loka:thasmaanna puthravithaadiloubhai

:pralobhyoham/Kim

chaapsara:pramukhaanvarnarathipramodaananavasthitharopathayaabhidyaayanniroo

payan yathaavath athidheerghe jeevithe ko viveki rametha//

Atho vihaayaanityai kaamai:pralobhanam yanmayaa praarthitham-

Once the sight of the ageless,deathless people happen,the men on earth who are learned and who become aged do not think of the joy of the colours and desires and eros. Can they then enjoy the continuation of such a life?

SI 29

Yasminnidam vichikitsanthi mrityo

Yathsaamparaaye mahathi broohi nastham

Yoyam varo goodamanupravishto

Naanyam thasmaannachikethaa vrineethe//

Sankara:-Yasminpretha idam vichikitsanam vichikitsanthi asthi naasteetyevam

prakaaram he mrityo saamparaye paralokavishaye mahathi mahathprayojananimithe

aathmano nirnayavijnaanam yathadbroohi kathaya nosmabhyam/Kim bahunaa yoyam

prakritha aathmavishayo varo goodam gahanam durvivechanam

praapthonupravishta:/Thasmaaddaraadanyamavivekibhi:Praarthaneeyamanityavishaya

m varam nachikethaa na vrineethe manasaapeethi sruthervachanamithi//

Mrityu,Tell me that which is creating doubt in everyone and which is the greatest wisdom.I ,Nachikethas do not ask for any other boon which takes me to that most secret place.

Vally 2

SI 1

Pareekhsya sishyam vidyaayogyathaam chaavagamyaaaha

1.Anyachenyadoothaiva preyasthe

Ubhe naanaarthe purusham sineetha:

Thayo:sreya aadadaanasya saadhu

Bhavathi heeyatherthaadya u preyo vrineethe//

Sankara:-Anyagprithageva sreya ni:sreyasam thathaanyadoothaapyeva

preya:priyatharamapi/The preya:sreyasi ubhe naanaarthe bhinnaprayojane sathi

purushamadhikritham varnaasramaadivisishtam seenothi

badhneethistaabhyamaathmakarthavyathayaa prayujyathe

sarva:purusha:/Sreya:preyasorhyabhyudayaa mrithathwaarthaa

*purusha:pravarthathe/Atha:sreya:preya:prayojanakarthavyathayaa thaabhyaam badhwa
ithyuchyathe sarva:purusha:/*

*The yadhyadhyekaikapurushaarthasambandhini vidyaavidyaaroopathwaadvirudhe
ithyanyatharaaparityaaagenaikena purushena sahaanushtaathrumasakyathwaath
thayorhituaavidhyaaroopam preya:sreya eva kevalamaadadaanasypaadanam
kurvatha:saadhu sobhanam shivam bhavathi/Yasthwadooradarsi vimoodo heeyathe
viyujiyathesmaadarthaath purushaarthath paaramaarthikaathprayojanaannityaath
prachyavatha ityartha:/Kosou ya u preyo vrineetha upaadatha ityethath//
Yadhyubhe api karthum swaayathe purushena kimartham preya evaadathe baahulyena
loka ityuchyathe-*

There is sreya and preya with different meanings.Both binds man.One who accepts Sreya is Sadhu.One who accepts preya falls from his goal. Preya is mundane wealth and fame.Sreya is transcendental wealth and fame and liberation .

SI2

Sreyascha preyascha manushyamethatasthou

Sampareethya vivinakthi dheera:

Sreya hi dheerobhi preya vrineethe

Preya mando yogakshemaadvrineethe//

Sankara:- Satyam swaayatha thathaapi saadhanatha:phalathascha mandabudheenaam

durvivekaroope sathi vyaamisreebhootha iva manushyametham purushamaa

itha:praapnutha:sreyascha preyascha/Atho hamsa ivaambasa:payasthou

sreya:preya:padaarthou sampareetya samyagparigamya manasaalochya gurulaaghavam

vivinakthi prithakkarothi dheero dheemaan/Vivichya cha sreya hi sreya evaabhivrineethe

preyasobhyarhithathwaath/kosou?dheera:

Yasthu mandolpabudhi:sa vivekaasaamarthyayogakshemaadyogakshemanimitham

sareeraadyupachayarakshananimithyethathpreya:pasuputhraadilakshanam vrineethe//

Both sreya and preya comes to man.The bold circumambulates both and distinguish between them.The bold takes sreya more than preya.The lesser intellects takes preya for the yogakshema .

SI3

Sa thwam priyaanpriyaroopaamscha kaamaan

Abhidhyaayannachikethotyasthraakshi:

Nethaamsringhaam vithamayeemavaaptho

Yasyaam majjanthi bahavo manushyaa://

Sa thwam puna:punarmayaa pralobhyamaanopi priyaan puthraadeen

priyaroopamschaapsara:prabrithilakshanaan

kaamaanabhidhyaayamschinthayamstheshaam anityathwaasaarathwaadidoshaan he

nachikethotyasaaksheerathisrushtavaan parityakthavaanasasyaho budhimathaa

thava/Naithaamvaapthavaanasi sringhaam sruthim kutsithaam moodajanapravritthaam

vithamayim dhanapraayaam /Yasyaam srithou majjanthi seedanthi bahavoneke moodaa

manushyaa://

Thayo :sreya aadadanasya saadhu bhavathi heeyatherthaath u preyo vrineetha ityuktham

thathkasmaadhyatha:-

Nachikethas, you distinguished the lovable and desirable forms of kaama and have forsaken them. That wealthy path in which most of the men drown themselves, you discarded. To get an object is called its Yoga and protecting it forever is Kshema. To get all mundane wealth and protect them forever and rule as king is the desire of lesser intellects. Such people we meet in everyday life. Majority of people are in that path of wealth. But the rare and bold intellectual observes the path carefully, walking around them but not succumbing to its bondage and discards the path of wealth and accepts the path of the learned. In first chapter first vally we saw the path of multiple forms (Sringha) being given to Nachikethas by Yama. In this sloka, Yama announces the fixity of Nachikethas and his boldness in accepting only the right chosen path and not being lured by the different paths of the wealth (sringha).

Sl 4

Dooramethe vipareethe vishoochi

Avidhyaa yaa cha vidhyethi gnaathaa

Vidhyaapsinam nachikethasam manye

Na thwaa kaamaa bahavollolupantha//

Sankara:- Dooram doorena mahathantharenaithe vipareethe anyonyavyaavrittharooke

vivekaavivekaathmakathwaathama:prakaasaaviva/Vishoochee vishoochyoo naanaagathi

bhinnaphale samsaaramokshahethuthwenetyethath/

Ke the ithyuchyathe/Yaa chaavidyaa preyovishaya vidyethi cha sreyaovishayaa gnaathaa

nirjnaathaavagathaa pandithai:/Thathra vidyaapipsinnam vidyaarthinam nachikethasam

thwaamaham manye/Kasmaadhyasmaadavidwadbudhipralobhina:kaamaa

apsara:prabrithayo bahavopi thwaa thwaam naalolupantha na vichedam

krithavantha:sreyomaargaadaathmopabhogaabhivaaanchaa sampadaanena/Atho

vidhyarthinam sreyobhaajanam manya ityabhipraaya:

Ye thu samsaarabhaajanaa:-

Which is vidya and which Avidya ?Both leads in opposite directions.Nachikethas ,you desires vidya and I know it.You didn't get lured by the many types of desires.

Sl 5 Avidyaayaamanthare varthamaana:

Swayam dheeraa:pandithammanyamaanaa:

Dandramyamaanaa:pariyanthi moodaa

Andhenaiva neeyamaana yathaandhaa://

Sankara:- Avidyaayaamanthare madhye ghaneebhootha iva thamasiva varthamaanaa

veshtyamaanaa:puthrapasuaadithrishnaapaasasathai:/Swayam vayam dheeraa

:prajnaavantha:pandithaa:saasthrakusalaschethi manyamaanaasthe dandramyamaanaa

anyartham kutilamanekaropaam gathim ichantho jaraamaranarogaadidu:khai:pariyanthi

parigachanthi moodaa avivekinondhenaiva drishtiviheenenaiva neeyamaanaa vishame

pathi yathaa bahavondhaa mahaanthamanarthamrichanthi thadvath//

Atha eva moodathwaath-

Those within avidya and thinking themselves as bold and scholarly ,and yet like a blind man lead by another blind man falls into paths of avidya and loose way are foolish. Avidya is blind.It leads another rblind,the ignorant fool.This sloka with slight modification we will find in Mundaka also.

Sl6 Na saamparaaya :prathibhaathi baalam

Pramaadhyantham vithamohena moodam

Ayam loko naasthi para ithi maani

Puna:punarvasamaapadyathe me//

Sankara:-Na saamparaaya :prathibhaathi/Sampara eeyatha ithi

saamparaaya;paralokasthathpraaptiprayojana:

saadhanavisesha:saasthreya:saamparaaya :sa cha baalamavivekinam prathi na

prathibhaathi na prakaasathe nopathishtatha ityethath/

Pramaadhyantham pramaadham kurvantham

puthrapasuaadiprayojaneshwaasakthamanasam thathaa vithamohena

vithanimithenaavivekena moodam thamasaaachannam santham/Ayameva loko yoyam

drisyamaana:sthiyannapaanaadivisishto naasthi parodrishto loka ityevam mananaseelo

maani puna:punarjanithwaa vasam madadheenahaamaapadyathe me

mrityormama/Jananamaranaadilakshanadu:khaprabandhaarooda eva

bhavatheetyartha:/Praayena hyevamvidha eva loka://

Yasthu sreyorthaa sahasreshu kaschidevaathmavidbhavathi thwadvidhyo yasmaath-

For a childish ignorant person who is mad with desire for wealth and its luxuries ,the other worlds never reveals itself.Those who think that only this world exists and the other world doesn't exist come to my grip again and again.

SI 7

Sravanaayaapi bahubhiryo na labhya:

Srunuanthopi bahavo yam na vidhyu:

Aascharyo vakthaa kusalosya labdhaa

Ascharyo gnaathaa kusalaanushishta:

Sankara:- Sravanaayaapi sravanartham srothum api yon a labhya Aathmaa

bahubhiranekai:srunavanthopi bahavonekenye yamaathmaanam na vidyurna

vidantyaabhaaginosamskrithaathmano na vijaaneeyu:kim chaasya vakthaapi

aascharyodbudhavadevaanekeshu kaschid eva bhavathi/Thathaa srutwaapyasya

aathmana:kusalo nipuna evaaneekeshu labdhaa kaschideva bhavathi/Yasmaad aascharyo

gnaathaa kaschideva kusalaanusishta:kusalena nipunena aachaaryenaanusishta:san//

Kasmaath-

If one gets a person who speaks /teaches of That which is rarest of rare so that it is difficult even to be heard by many,and even if heard which is not understood by many, that itself is the most wonderful thing.The one who is instructed by such a scholarly teacher also is a wonde of wonders. The rarity of a person who desires to hear,learn and then have ability to grasp and cognize and then instruct another is making the teacher as well as the disciple the wonder of wonders and it was this which made the Guruparampara so respected.And this was also the reason why majority didn't get the knowledge .It was not withholding of knowledge but inability of many to know it that made it sacred and secret .

SI 8

Na narenaavarena proktha esha

Suvijneyo bahudhaa chintyamaana:

Ananyaprokthe gathisthra naasthi

Aneeyanhatharkyamanupramaanaath//

Sankara:- Na hi narena manushyenaavarena prokthovarena heenena

praakrithabudhinaa ityedaduktha esha aathmaa yam thwam maam prichathi/Na hi

sushtum samyagvijneyo vijnaathum sakyo yasmaath bahudaasthi naasthi karthaakartha

sudhosudhaa ityaadhyanekadhaa chintyamaano vaadibhi:/

*Katham puna:suvijneya ityuchyathe-ananyaprokthenanyena aprithagdarsinaa
aachaaryena prathipaadyabrahmaathmabhoothena proktha uktha aathmani
gathiraneekadaasthi naastheetyadilakshanaa chinthaa gathirathraasmin aathmani naasthi
vidyathe sarvavikalpagathipratyasthamithathwaadaathmana:/
Athavaa swaathmabhoothenanyasmin aathmani
prokthenanyaprokthegathi:Athraanyaavagathirnaasthi gneyasyaannyasa
abhaavaath/Gnaanasya hyeshaa paraa nishtaa
yadaathmaikathwavijnaanam/Athovaganthavyaabhaavaanna
gathi:athraavasishyathe/Samsaaragathirvaathra naastyananya aathmani prokthe
naanthareeyakathwaathadvijnanaphalasya mokshasya/
Athavaa prochyamaanabrahmaathmabhoothenaachaaryena proktha aathmani
agathiranaavabodhoparignanam athra naasthi/Bhavatyevaavagathisthadvishayaa
srothusthadasmyahamityaachaaryasyevetyartha:
Evam suvijneya aathmaa aagamavathaa aachaaryenaananyathayaa proktha:/Itharathaa
hyaneeyaanupramaanaadapi sampadyatha
aathmaa/atharkyamatharkya:swabudhyaabhyoohena kevalena
tharkena/Tharkyamaanonuparimaane kenachith sthaapitha aathmani thatho
hyanutharam anyobhoohathi thathopyanyonuthamamithi na hi kutharkasya nishtaa
kwachidvidyathe//*

This is not easy to be cognized by men or deva even if thought about in several ways .If someone else says,or recommends ,one cannot get entry into this path.Because this is sublester than the subtle atom and which cannot be understood by the arguments or logic alone.Unless one gets own experience(swanubhoothy) Brahmaghana is not attained.The one who gets this is therefore one in a billion or trillion only.

SI 9

*Naishaa tharkena mathiraapaneyaa
Prokthaanyenaiva sujnaanaaya preshta
Yam thwamaapa:satyadrithirbathaasi
Thwaadringno bhooyaannachiketha:prashtaa;//
Sankara:-Athonanyaproktha aathmani utpannaa
yeyamaagamaprathipaadyaathmamathirnaishaa tharkena
swabudhyabhyoohamaathrenaapaneyaa na praapaneyaethyarth:/Naapanethavyaa vaa*

na haathavyaa thaarkiko hyanaagamajna:swabudhiparikalpitham yathkinchadeva
kathayathi/Atha eva cha yeyamaagamaprabhoothaa mathiranyenaivaagamaabhignena
aachaaryenaiva thaarkikaathprokthaa sathi sugnaanaaya bhavathi he preshta
priyathama/

Kaa puna:saa tharkaagamyaa mathirityuchyathe-

Yam thwam mathim madwarapradaanena aapa:praapthavaanasi/Satyaa

avithathavishayaa drithiryasya thava sa thwam

satyadrithirbathaaseetyanukalpayannaaha mrityurnachikethasam

vakshyamaanavijnaanasthuthaye/Thwaadrikvakthulyo na:Aathmabhyam

bhooyaadbhavathaadbhavathwanya:puthra:sishyo vaaa prashtaa;keedrisyaadvakthvam

he nachiketha:prashtaa//

Punarapi thushta aaha-

This enlightened mind which you attained ,is unattainable with argumentative logic.Great one,this has to be said by one (who doesn't depend upon argument but on own experience) for the sake of continuing the good knowledge.You are truthful (satyadrithi)and fixed in truth.Nachikethas,I wish I get disciples equal to you ,every day.

Sl 10

Jaanaamyaham sevadhurityanityam

Na hiadhruvai:praapyathe hi dhruvam thath

Thatho mayaa naachikethaschithognir

Anityairdravyai:praapthavaansmi nityam//

Sankara:- Jaanaamyaham sevadhirnidhi:karmaphalalakshano nidhiriva praarthiyatha

ithi/Asaavanityamanitya ithi jaanaami/na hi yasmaadanityai : adhruvairnityam dhruvam

thathpraapyathe paramaathmaakhya:sevadhi:yasthwanityasukhaathmaka;sevadhi:sa

evaanityairdravyai:praapathe/

Hi yathasthathasmaanmayaa jaanathaapi nityamanityasaadhanairna praapyatha ithi

naachikethaschithogni:anityairdravya:paschaadibhi:swargasukhasaadhanabhoothognirv

arthitha ityartha:/Thenaahamadhikaaraapanno nityam yaamyam sthaanam

swargaakhyam nityamaapekshikam praapthavaanasmi //

I know wealth is temporary.The Dhruva(fixed)one cannot be attained by adhruva(unfixed or moving/changing)one..Therefore ,in me the fire of Nachikethas was kindled.And I have become one who attained the eternal truth through this temporary object .

Sl 11

Kaamasyaapthim jagatha:prathishtaam

Krathorananthyamabhayasya paaram

Sthomamahadurugaayam prathishtaam drishtuua

Dhrityaa dheero nachikethothyasthraakshi:

Sankara:- Thwam thu kaamasyaapthi samaapthim,athraivehaiva sarve

kaamaa:parisamaapthaa:jagatha:saadhyaaathmaadhibhoothaadhidaivaade:prathishtaam

aasrayam sarvaathmakathwaath,kratho:phalam hairanyagarbham

padamanantyamaananthyam abhayasya cha paaram paraam nishtaam ,sthomam

sthutyam mahadanimaakaischaryaadhyane kagunasamhatham sthomam cha

thanmahascha nirathisayathwaathasthoma mahatha ,urugaayam vistheernaam gathim

,prathishtaam sthithimaathmanonuthamaamapi drishtuua drityaa dhairyena dheero

dheemaansan nachikethotyasraakshi :parameva aakaaamkshannathisrishtavaanasi

sarvam ethath samsaarabhogajaatham/Aho bathaanuthamagunosi//

Yam thwam gnaathumichasyaathmaanam-

Nachikethas,you boldly discarded the attainment of desires,the fixity in worlds,the end of all krathu and the other shore of fear ,and even the vast prathishta which is great by praise ,though you saw their greatness .

Sl 12 Tham durdasam goodamanupravishtam

Guhaahitham gahyareshtam puraanam

Adhyaathmayogaadhigamena devam

Mathwaa dheero harshasokou jahaathi//

Sankara:-Tham durdasam du:khen darsanam asyethi durdarsothisookshmathwaath

goodam gahanamanupravishtam

praakrithavishayavikaaravijnanaai;prachannamityethath,guhaahitham guhaayaam

budhou sthitham thathropalabhyamaanathwaath gahuareshtam gahuare

vishamenekaarthasamkate thishtatheethi gahuareshtam/Yatha evam

goodamanupravishto guhahithaschaatho gahuareshta:atho durdasra://

Tham puraanam puraathanamadhyaathmayogaadhigamena

vishayebhya:prathisamhritya chethasa aathmani samaadhaanam

adhyaathmayogasthasyaadhigamasthena mathwaa devaathmaanm dheero

harshasokaavaathmana uthkarshaapakarshayo:abhaavaajjahaathi//

Kim cha-

That which is difficult to be seen, which is hidden in secret, within the cave and very ancient, that Deva (light) is visualized by the bold when he attains Adhyathmayoga and he crosses all sorrows and pleasures alike. The word Guha and Gahuara are both used here. Both means cave. Then why use both terms. Guha is the cave within the heartspace. Gahuara is the cosmic cave of agni or energy. The commentary on Aithareya speaks of this in detail. That energy field where all objects are born, functions and merges, and called the Khahara (cosmic field) itself is there in heartspace as energy or light. Adhyathmayoga is the combined adhividyā and adhyātma as the commentary on Thaithareeya said. When Guru and shishya unite, the sandhana of adhividhyā as pravachana (prediction) happens only through the sandhana of Vak where the two jaws (utharahanu and adharahanu) join. This happens when the great teacher Yama and great disciple Nachikethas unite.

Sl 13

Ethaschruthwaa sampariguhya martya:

Pravridha dharmyamanumethamaapya

Sa modathe modaneeyam hi labdhwaa

Vivrutham sadma nachikethasam manye//

Sankara:- Ethadaathmathathwam yadaham vakshyaami

thaschruthwaachaaryaprasaaddathsamyagaathmabhaavena parigruhyopaadaaya

marthyo maranadharmaa dharmothanupetham dharmyam pravrihyodhamya

prithakkritya sareeraade: Anum sookshmamethamaathmaanam apya praapya sa martyo

vidwaanmodathe modaneeyam harshaneeyamaathmaanam

labdwaa/Thadethadevamvidham brahmasadma bhavanam nachikethasam thwaam

pratyapaavrithadwaaram vivruthamabhimukheebhootham manye mokshaaham thwaam

manya ityabhipraaya://

Yadyaham yogya: prasannaschaasi bhagavanmaam prathi-

Man hearing this, differentiating dharmya, accepts and attains that which is subtler than the atom. He enjoys by attaining that which is enjoyable. Know Nachikethas as that open door.

Nachikethas is the open door to blissful experience of wisdom. Yama opens this door for all of us to know. What is said in Brahmanandavally of Thaithareeya on Anandamayakosa and Brahmananda is to be remembered. The Moda is the dakshina or southern door and Yama is the person who guards that door.

Sl 14 *Anyathra dharmaadanyathraadharmadanyathraasmaathkrithaakrithaath*

Anyathra bhoothaascha bhavyaascha yathathparayasi thadwath //

Sankara:- Anyathra

dharmaschaasthreeyaadharmaanushtaanathathphalaaathathkaarakebhyascha

prithagbhoothamityartha:/Thathaanyathra

adharmaathathaanyathraasmaakrithaakrithaan kritham kaaryamkritham

karanamasmaad anyathra/Kim chaanyathra

bhoothaachaathikraanthaathkaalaadbhavyaacha bhavishyathascha thathaa

varthamaanaath;kaalathrayena yanna parichidyatha ityatha:/Yad eedrisam vasthu

sarvavyavahaaragocharaatheetham pasyasi thadwath mahyam//

lthyevam prishtavathe mrityuruvaacha prishtam vasthu viseshanaantharam cha

vivakshan-

That which is different from dharma,adharma,to be done and not to be done,different from past and future ,that which is seen by you,O Yama,tell me .Thus said Nachikethas.

SI 15 *Sarve vedaa yathpadamaamananthi*

Thapaamsi sarvaani cha yadvadanthi

Yadichantho brahmacharyam charanthi

Thathe padamsamgrahena braveebhyomityethath//

Sankara:- Sarve vedaa yathpadam padaneeyam gamaneeyamavibhaagenaamananthi

prathipaadayanthi thapaamsi sarvaani cha yadvadanthi

yathpraapyatyarthaaneetyartha:/Yadichantho brahmacharyam

gurukulavaasalakshanamanyadwaa brahmapraapthyartham charanthi thathe thubhyam

padam yajnaathrum ichasi samgrahena samkshepatho braveemi/

Omityethath/Thadethathpadam yadbubhuthsitham thwayaa/Yadethath

omityomsabdavaachyamomsabdapratheekam cha//

Atha:-

That padam which all veda speaks of,which all Thapas speaks of,and desiring which people do Brahmacharya is said in condensed form as OM.

SI 16

Ethadwayevaaksharam brahma ethadwayevaaksharam param

Ethadwayevaaksharam gnaathwaa yo yadichathi thasya thath//

Sankara:- Ethadwyevaaksharam brahmaaparamethathdwayevaaksharam param

cha/Thayorhi pratheekamethadaksharam ,ethadwayevaaksharam

gnaathwopaasyabrahmethi yo yadichathi paramaparam vaa thasya thadbhavathi/Param

chegnaathavyamaparam chethpraapthavyam//

Yatha evamatha:-

That itself is the Brahman which is Akshara .(destructionless/ alphabet).It is the Para which is Akshara .Knowing that akshara ,whoever wishes anything,becomes his.

Sl 17 Ethadaalambanam sreshtamethadaalambanam param

Ethadaalambanam gnaathwaa brahmaloke maheeyathe//

Sankara:-Ethadaalambanmethadbrahmapraaptyaalambanaanaaam sreshtam

prasasyathamam ethadaalambanam paramaparam cha

paraaparabrahmavishayathwaath/Ethadaalambanam gnaathwaa brahmaloke

maheeyathe parasmin brahmani/Aparasminscha brahmabhootho brahmavadupaaasyo

bhavathetyartha:

Anyathra dharmaadityaadinaa prishtasyaathmanoseshavisesharahitasya

aalambanathwena pratheekathwena chomkaaro nirdishta:aparasya cha brahmano

mandamadhyamaprathipathrunprathi/Athedaaneem

thasyomkaaraalambanasyaathmana:saakshaathswaroopanirdhaarayishayaa

idamuchyathe-

This is the greatest on which all depends.It is beyond all dependence.Knowing this ,one becomes great in Brahmaloaka.

Sl 18

Na jaayathe mriyathe vaa vipaschin

Nnayam kuthaschinna babhoova kaschith

Ajo nitya :saaswathoyam puraano

Na hanyathe hanyamaane sareere//

Sankara:-Na jaayathe nothpadyathe mriyathe vaa na mriyathe chothpathimatho

vasthunonityasya anekavikriyaa:thaasaamaadyanthe janmavinaasalakshane vikriye

ihaathmani prathishidhyethe prathamam sarvavikriyaaprathishedhaartham na jaayathe

mriyathe vethi/Vipaschinmedhaavi aviparilupthachaithanyaswabhaavaath/

Kim cha naayamaathmaa kuthaschith kaaranaantharaad babhoova/Swasmaacha

aathmano na babhoova kaschidarthantharabhootha:/Athoyamaathmaajo nitya

:saaswathopakshayavivarjitha:/Yo hyasaaaswatha:sopaksheeyathe;ayam thu

saaswathotha eva puraana:puraapi nava evethi/Yo

hyavayavopachayadwaarenaabhinivrityethe sa idaaneem navo yathaa

kumbhaadi:/Thadvipareethasathwaathmaa puraano vridhivivarjitha ithyarth:/

Yatha evamatho na hanyathe na himsathe hanyamaane

sasthraadibhi:sareere/Thathsthopyaakaasavadeva?/

Thee one who knows this does not take birth or die.He has not come from anywhere.He is unborn ,eternal,ancient and forever exists even if body is destroyed .(The sloka contains the same words of the Gita Na jayateh Mriyathe vaa in the samkhyayoga –ch 2 of GITA)

SI 19

Hanthaa chenmanyathe hanthumhathaschenmanyathe hatham

Ubhou thou na vijaaneetho naayamhanthi na hanyathe//

Sankara:- Evam bhoothamapyaaathmaanam sareeramaathraathmadrishthirhanthaa

chedyathi manyathe chinthayathi hanthum hanishyaamyenam ithi yopyanyo hatha:sopi

chenmanyathe hathamaathmaanam hathohatham ityubhaavapi thou na

vijaaneetha:swamaathmaanam yatho naayam hanthi avikriyathwaadaathmanasthathaa

na hanyatha aakaasavadavikriyathwaadeva/Athonaathmagnavishaya eva

dharmaadharmaadilakshana:samsaaro na

brahmagnasya/Sruthipraamaanyaannyaayaacha dharmaadharmaadyanupathathe://

Katham punaraathmaanam jaanaathi ityuchyathe:-

The killer thinks I killed.The killed thinks I am killed.Both are not killing or killed.But they do not know this.

SI 20 *Anoraneeyaanmahatho maheeyaan*

Aathmaasya janthornihitho guhaayaam

Thamakrathu:pasyathi veethasoko

Dhaathuprasaadaan mahimaanamaathmana://

Sankara:-Ano:sookshmaadaneeyaanshyaamaakaaderanuthara:/Mahatho

mahathparimaanaanmaheeyaanmahathara:prithivyaade:/Anu mahadwaa yadasthi loke

vasthu thathenaivaaathmanaa nityena

aathmavathsambhavathi/Thadaathmanaavinirmukthamasathsampadyathe/Thasmaath

asaavevaathmaanoraneeyaanmahatho

maheeyaansarvanaamaroopavasthoopaadhikathwaath/Sa chaathmaasya

janthorbrahmaadisthambaparyanthasya praanijaathasya guhaayaam hridaye nihathi

aathmabhootha :sthitha ityatha:/

Thamaathmaanam darsanasravanamananavijnanalingamkrathurakaamo

drishtaadrishatabaahyavishayoparathabudhurityartha:/Yadaa chaivam thadaa mana

aadeeni karanaani dhaathava:sareerasya dhaaranaathpraseedantheethyeshaam

dhaathoonam prasaadathaathmano mahimaanam karmanimithavridhikshayarahitham

pasyathyayam ahamasmeethi saakshaadwijaanaathi/Thatho veethasoko bhavathi//

Anyathaa durvijneyoyamaathmaa kaamibhi:praakrithapurushai:yasmaad-

In the cave of all these living things that subtler than the atom ,that greater than the greatest Athman is hidden.The one who is beyond sorrows and karma ,by his Dhathuprasada ,visualize the Mahimana of that Athman.This sloka is seen in Swethaswethara and Thaithareey aAranyaka also. Krathu is karma and desire for karma.The one who has no desire for any thing ,and has sacrificed all karma with its effects,is sorrowless and peaceful and he visualize Athman with Dhathuprasada.This is important since dhathuprasada is a medical term used in Ayurveda very often.Some commentators give meaning of Dhathu as creator or Dhaatha and that is not the correct meaning. Chandogya Upanishad says that only one with dhathuprasada can do Athmavichara .The story of Swethakethu taking a hunger experiment for 15 days shows this.Nutritious food gives energy and intellectual ability and the healthy body in healthy mind have a healthy intellect too is pointed out.Sankaraharya has given the meaning as Dhaathoonam prasaadaath (by the prasada of the dhaathu or elements).Without the healthy senses and elements one cannot cognize Athmavidya ,he says.In the 6 Upanishads which are parts of Samaveda (Chandogya being the most important)the santhipada contains a prayer to get strength of senses for concentration on Vidya.The Brahman experience needs Sathwik guna which is given by dhathuprasada alone.Dhathuprasada give chithaprasad . In the Maithreyi Upanishad first ch 15th sloka we find:

Nitya:sudho budhamukthaswabhava:

Satya:sookshma:samvibhuschadwitheeya:

Pratyagdhathurnaathra samseethirasthi

By the bliss of that eternal ocean ,which bear each element and each senses in it ,we know that ocean of bliss through pure senses and pure elements within the heartspace as revealed by its own light .In a impure mind this revelation does not happen(24th sloka).

Sl 21

Aaseeno dooram vrajathi sayano yaathi sarvatha:

Kastham madaamadam devam madanyo gnaathumarhasi//

Sankara:- Aaseenovasthithochala eva san dooram vrajathi/Sayano yaaathi sarvatha

evamasaavaathmaa devo madaamada:samadomasascha saharshoharshascha

virudhadharmavaanathosakyathwaajnaathum kastham madaamadam devam madanyo

gnaathumarhathi?

Asmadaadereva sookshmaabudhe:pandithasya suvijneyoyamaathmaa

sthithigathinityaanityaadivirudhaanekadharmopaadhikathwaadvirudhadharmavathwaad

viswaroopa iva chinthaamanivad avabhaasathe/Atho durvijneyathwam darsayathi

kastham madanyo jnaathumarhatheethi/

Karanaanaamupasama:sayanam karanajanithasyaikadesavijnaanasya

upasama:sayaanasya bhavathi/Yadaa chaivam kevalasaamaanyavijnaanathwaath

sarvatho yaatheeva yadaa viseshavijnaanastha:swena roopena sthitha eva

sanmanaaadigathishu thadupaadhikathwaaddooram vrajatheeva sa chehaiva varthate//

Thadvijnaanaaccha sokaatyaya ityapi darsayathi

Staying at one place, it travels fast in distant regions. lying down it enters all beings and objects. how else except me have got the ability (qualification) to know that deva which is both mada (ego) and amada (egoless)?

SI 22

Asareeram sareereshuanavastheshuavasthitham

Mahaantham vibhumaathmaanam mathwaa dheero na sochathi//

Sankara:-Asareeram swena roopena aakaasakalpa aathmaa thamasareeram sareereshu

devapithrumanushyaadisareereshu anavastheshuasthirahitheshwavasthitham

nityamavakrithamityethath ,mahaantham mahaschasyaapekshikathwasamkaayaamaahavibhum

vyaapinamaathmaanam –aathmagrahanam swathonanyathwapradarsanaartham

aathmasabda:pratyagaathmavishaya eva mukhyasthameedrisamaathmaanam mathwaa

ayamahamithi dheero dheemaanna sochathi/Na

hyevamvidhasyaathmavida:sokopapathi://

Yadyapi durvijneyoyamaathmaathathaapyupaayena suvijneya evetyaaha-

In the body it remains bodyless. In those which are changing position (Anavastha) it is located (avastha). The bold who has known the end and beyond of all Mahath and Lord, never experience sorrows.

SI 23

Naayamaathmaa pravachanena labhyo

Na medhayaa na bahunaa sruthena

Yamevaisha vrinuthe thena labhyas-

Thasyaisha aathmaa vivrunuthe thanoomswaam//

Sankara:-Naayamaathmaa pravachanena anekavedaswekaranena labhyo hyeyo naapi

medhayaa grantharthadhaarnasakyaa/Na bahunaa sruthena kevalena/Kena tharhi

labhya ithyuchyathe-

Yameva swaathmaanameva saadhako vrinuthe praarthayathe thenaivaathmanaa

varithraa swayamaathmaa labhyo gnaayatha evamityethath/Nishkaamasyaathmaanam

eva praarthayatha aathmanaivaathmaa labhyatha ityatha: /

Katham labhyatha ithyuchyathe –thasyaathmakamasyaisha aathmaa vivrunuthe

prakaasayathi paaramaarthikeem thanoom swaam swakeeyaam swayaathaathmyam

ityartha://

Kim chaanyath-

This Athman is not obtained with predictions. By intellect, or by listening lot about it, it is not obtained. Whom this Athman loves and accepts alone is able to get it. Because, This Athma has accepted him as own body. This swayamvara of Athamn is the basis for many imaginative and creative symbolic love stories in Bhakthy movements .

Sl 24

Naaviratho duscharithaannaasaantho naamamahitha:

Naasaanthamaanaso vaapi prajnaaneninamaapnuuyaath//

Sankara:-Na

duscharithaathprathishidhaaschuthismrityavihithaathpaapakarmanoviratha:anuparatho

naapindriyaloulyaad asaanthonuparatho naapyasamaahithonekaagramanaa

vikshipthachitha:samaahithachithopi

sansamaadhaanaphalaarthathwaannaapyasaanthamaanaso

vyaaprithachitha:prajnaanena brahmavijnnaaneninam

prakrithamaathmaanamaapnuuyaath/Yasthu duscharithaadviratha indriyaloulyaaascha

samaahithachitha:samaadhaanaphalaadapyupasaanthamaanasaschaachaaryavaanprajn

aanena yathoktham aathmaanam praapnotheetyartha:

Yasthwanevambhootha:-

That one who is not yet withdrawn from gossips ,not yet peaceful, and calm and who is unable to enter into one-pointed concentrated Samadhi does not attain Athman. Just by bookish scholarship one does not attain Athamn. The obstacles to Athmagnaana are interest in gossips, lack of calm mind and inability to concentrate and enter Samadhi state. This shows why majority are away from Athamgnana.

Sl 25

Yasya brahma cha kshathram cha ubhe bhavatha odana:

Mrityuryasyopasechanam ka ityaa veda yathra sa://

Sankara:- Yasyaathmano brahmakshathre sarvadharmavidhaarake api

sarvathraanabhruthe ubhe odanosanam bhavatha:syaathaaam sarvaharopi

mrityuryasyopasechanam ivoudanasya asanathwepyaparyapthastham

praakrithabudhiryethokthasaadhanarahitha:san ka ithaa ithamevam

yathokthasaadhanavaanivetyartha:,veda vijaanaathi yathra sa aathmethi//

Who knows the exact nature of that One ,who has for his food both Brahman and Kshathra ,and whose Upasechana(curry for taste)is Mrityu itself, ?All that is seen here is his food.He eats and enjoys everything with his upasechana the Mrityu(death).To define that absolute pada which is Mahantham and most secret who has words ?

The 21st sloka asked *kastham madaamadam devam madanyo gnathumarhasi?*

Who else other than me is qualified to know him. Here the question ka ithraa vedayasthrasa: ? is asked as a corollary to that question.Who can define him?I have qualified myself for knowing the absolute ,but I don't have enough words to define,describe or teach it means the Guru is teaching disciple that which is unknown by ordinary senses yet experienced by one who is having dhyana and dharana and Samadhi and urging him to do the same and have self experience and be the next Guru in the parampara.Both self confidence and limitation of language in defining that which is absolute wisdom are shown by these two questions.

Vally 3

Thritheeyaa valli:

Ritham pibanthaavithyasyaa vallyaa:sambandhaa:-

Vidyaavidye naanaavirudhaphale ityupanyasthe na thu saphale the

yathaavannirnothe;thanniryaartha ratharoopakakalpaa thathaa cha

prathipathisoukaryam/Evam cha praaptriptaapyaganthruganthavyavivekaartham

dwaavaathmanou upanyasyethe-

1.Ritham pibanthou sukrithasya loke

Guhaam pravishtou parame parardhe

Chaayaathapou brahmavido vadanthi

*Panchaagnayo ye cha threenaachikethaa:/**

Sankara:- Ritham satyamavasyambhaavithathwa/Karmaphalam pibanthou ekasthathra

karmaphalam pibathi bhungkthe nethara:thathaapi paathrusambandhaaath pibanthou

ityuchyathe chathrinyaayena sukrithasya swayamkrithasya karmanaa ritham ithi

poorvena sambandha:Lokesmin sareere guhaam guhaayaam budhou pravishtou ,parame

brahmapurushaakaasasasthaanaapekshayaa paramam parasya brahmanordham

sthaanam paraardham/Thasminhi param brahmopalabhyathe athasthasminparame

paraardhe haardhaakaase pravishtaavityartha:

Thou cha chaayaathapaaviva vilakshanou samsaarithwaasamsaaarithwena brahmavido

vadanthi kathayanthi/Na kevalamakarmina eva vadanthi,panchaagnayo guhasthaa ye

*cha thrinaachiketha:thri:krithwo naachikethognischitho yaisthe thrinaachikethaa:/**

The Brahnavids who have done three Nachiketha sacrifices, who has protected the five fires residing within the cave of the Parama (absolute) Parardha (this is equivalent to a number 10 13), and enjoying the Ritha (truth) of the sacred worlds are said to be the Aathapa (heat/light) and its shadow (chaaya). The five fires are the householders who kindle Garhapathya, Dakshinagni, Ahavaneeya fire, Sabhya agni and Avasthy agni. He increases and protects the world's fire of five elements by producing more of them. He creates new plant and animal life including human life. Such a householder if he performs Nachiketha thrice crosses the birth and death cycles. (see ch 1 vally 1 sl 17). They live in divine worlds knowing the truth and rhythm of the creation and its order and enjoying that. They live in the absolute cave of the ultimate (parama parardha). They know both the secrets of the cosmic and the heart's space and time and its timelessness as well. They are one with that cosmic energy. The half of Para is parardha. The half of Paraloka (higher worlds) is this world (Ihaloka). The half of Dyo is Prithwi or earth. The two halves have to be united to make a whole. Therefore the word Dyavaprithwi is always used as a single word in Veda. If the other world is light, this world is its shadow. If paramathman is light Jeevathman is its shadow. If sun is light, earth is its shadow. Thus the relation of light and shadow is known for ancients and the teaching of Sun God as the first teacher of energy to men on earth is through this shadow play. I have explained this teaching technique in my commentary on Horizon, the philosophical poem of Nalapat Narayana Menon.

Sl 2 . *Ya: sethureejaanaanaamaksharam brahma yathparam*

Abhayam thitheershayaa paaram naachikethamsakemahi/

Sankara:- Ya: sethuriva sethurijaanaanaam yajamaanaanaam karminam

du: khasamtharanaarthathwaannachikethognistham vayam gnaathum chethum cha

sakemahi saknuvantha:/ Kim cha yachaabhayam bhayasoonyam samsaarapaaram

thitheershathaam tharthumichathaam brahmavidaam

yathparamaasrayamaksharamaathmaakhyam brahma thacha gnaathum sakemahi

saknuvantha:/ Parapare brahmaneeekarmabrahmavidaasraye vedithavye ithi

vaakyaaartha:/ paraapare brahmaneeekarmabrahmavidaasraye vedithavye ithi

vaakyaaartha:/ Ethayoreva hyupanyaasa: kritha ritham pibanthaavithi//

Thathra ya upaadhikritha : samsaari vidyaavidyayoradhikritho mokshagamanaaya

samsaaragamanaaya cha thasya thadubhayagamane saadhano ratha: kalpyathe-

That Sethu (bridge) for those who do yajna, that Aksharaprabrahman, which is the other shore for those who swim, let me attain that sakthy (power) for Nachikethas. Here Nachikethas is not a Brahmin boy, neither is it a sacrificial method. It is that absolute Aksharabrahman itself. That which bridges this and other world, which takes the sacrificers, the people who swim in the ocean of samsara, to the other shore. In that Akshara Brahman, the shadow and light are not different, but One. Iha and Para are one. Jeevathman and Paramathman are one. The Rishi prays that he should have the strength to experience that Oneness of Advaita within as a burning energy ocean.

Sl 3 *Aathmaanam rathinam vidhi sareeram rathameva thu*

Budhim thu saaradhim vidhi mana: pragrahameva cha//

Sankara:- Thathra thathraathmaanamrithapam samsaarinam rathinam rathaswaaminam

vidhi jaaneehi/Sareeram rathameva thu

rathabadhahayasthaaneeyairindriyairaakrishyamaanathwaaschareesya/Budhim thu

adhyavasaaya lakshanaam saaradhim vidhi budhinethrupradhaanathwaaschareerasya

saaradhinethrupradhaana iva ratha:/Sarvam hi dehagatham kaaryam

budhikarthavyameva praayena/Mana: samkalpavikalpaadilakshanam pragraham

rasanaam vidhi/Manasaa hi pragriheethaani srothraadeeni karanaani pravarthanthe

rasanayevaswaa://

Know Athman as the one who sits in the vehicle. The body is the vehicle or chariot. Intellect is the charioteer. Mind is the harness.

Sl 4 Indriyaani hayaanaahurvishayaamsthesu gocharaan

Aathmendriyamanoyuktham bhokthethyaahurmaneeshina:

Sankara:-Indriyaani chakshuraadini hayaan aahu

rathakalpanaakusalaa:sareerarathaakarshanasaamaanyaath/Thwesheva indriyeshu

hayathwena parikalpitheshu gocharaanmargonroopaadeenvishayaan

vidhi/Athmendriyamanoyuktham sareerendriyamanobhi:sahitham

samyukthamaathmaanam bhokthethi samsaarityaahurmaneeshino vivekina:/

Na hi kevalasyaathmano bhokthruthwamasthi budhyaadhyupaadhikrithameva thasya

bhokthruthwam/Thathaa cha srutyantharam kevalasyaabokthruthwameva darsayathi-

Dhyaayatheeve lelaayatheeve(BU 4.4.7)ityaadi/Evam cha sathi

vakshyamaanarathakalpanayaa vaishnavasya padasyaathmathayaa

prathipathirupapadyathe naanyathaa swabhaavaanathikramaath//

The senses are the horses. The subjects or external things are the paths for them. The learned call the Athman with senses and mind as Enjoyer (Bhoktha). The horses or senses which run madly behind their external objects has to be harnessed and controlled properly and that is done by intellect, the charioteer who harness the mind. Then no harm will happen to the chariot (body) horses (senses) mind and the traveler within. It will reach its goal, the Brahmanubhava.

Sl 5

Yasthwavijnanaanavaanbhavatyayukthena manasaa sadaa

Thasyendriyaanyavasyaani drishtaaswaaa iva saarathe://

Sankara:- Thathraivam sathi yasthu budhyaakhya:saaradhiravijnanaanipunoviveki

pravrithou cha nivruthou cha bhavathi yathetharo rathacharyaamayukthena

apragriheethenaasamaahithena manasaa pragrahasthaaneeyena sadaa yuktho bhavathi

thasyaakusalasya budhisaradhe:indriyaanyaswasthaani yaanyavasyaani

asakyanivaaranaani drishtaaswaa adanthaaswaa ivetharasaaradherbhavanthi//

But if that person who is ignorant and does not hold mind in check, his senses like dangerous horses disobey and lead him to danger.

SI 6

Yasthu vijnaanavaan bhavathi yukthena manasaa sadaa

Thasyendriyaani vasyaani sadaswaa iva saaradhe://

Sankara:-Yasthu puna:poorvokthavipareetha:saarathirbhavathi

vijnaanavaanpragriheethamanaa:samaahithachithaa:sadaa

thasyaswasthaaneendriyaani pravarthayithum nivarthayithum vaa sakyaani vasyaani

daantha:sadaswaa ivetharasaaradhe://

Thasya poorvokthasyaavijnaanavatho budhisaradheridam phalamaaha

The learned one who controls mind, has senses in his control and they like good welltrained horses of the charioteer leads him to good path and goal.

SI 7 & 8

7.Yasthwavijnaanavaanbhavatyamanaska:sadaasuchi:

Na sa thathpadamaapnothi samsaaram chaadigachathi//

Sankara:-Yasthuavijnaanavaan bhavathi amanasko apragruheethamanaska:sa thatha

evasuchi:sadaiva ,na sa rathi thathapoorvokthamaksharam yathparam padam aamnothi

thena saaradhinaa/Na kevalam kaivalyam naamneethi samsaaram cha

janmamaranalakshanamadhigachathi//

8.Yasthu vijnaanavaanbhavathi samanaska:sadaa suchi:

Sa thu thadpadamaapnothi thasmaadbhyo na jaayathe//

Sankara:- Yasthu dwitheeyo vijnaanavaan vijnaanavathsarathyupetho rathi vidwaan

ityethath;yukthamanaa:samanaska:sa thatha eva sadaasuchi sa thu thathpadamaapnothi

yasmaadaapthaadpadaath aprachyutha:sambhooya:punarna jaayathe samsaare//

Ki thathpadamityaaha-

The ignorant is always anyamanaska(mind is not concentrated)and asuchi(impure)and hence he cannot reach that goal.He attains only samsara again and again.The learned,concentrated and pure reach that absolute goal and never come back from it.

SI 9

Vijnaanasarathiryasthu mana:pragrahavaannara:

Sodhwana:paaramaapnothi thadvishno:paramam padam//

*Sankara:- Vijnaanasaaradhiryasthu yo vivekabudhisaaradhi:poorvoktho
mana:pragrahavaanpragriheethamanaa:samaahithachitha:samsuchirnaro vidwaan
sodhuana:samsaaragathe :paaaram parameva adhiganthavyamityethadaapnothi
muchyathe sarvasamsaarabandhanai:thadvishno:
vyaapanaseelasya
brahmana:paramaathmano vaasudevaakhyasya paramam prakrishtam padam sthaanam
sathachwamityethadyadasou aapnothi vidwaan//
Adhunaa yathpadam ganthavyam thasya indriyaani sthoolaanyaarambhya
sookshmatharathasya kramena pratyagaathmathayaa adhigama:karthavya
ityevamarthamidam aarabhyathe-*

Who controls mind with the charioteer of knowledge (intellect) reaches that absolute goal of Vishnu which is beyond the paths.

SI 10 &11

10.Indriyebhya :paraa hyaatha arthebhyascha param mana:

Manasasthu paraa budhiraathma mahaanpara://

*Sankara:- Sthoolaani thaavadindriyaani thaani yairayairaathmaprakaasanaaya
aarabdhaani thebhya indriyebhya :swakaaryebhya swakaaryebhyasthe paraa
hyartha:sookshmaa mahaanthascha pratyagaathmabhoothascha/*

*Thebhyopyarthabhyascha param sookshmatharam mahatpratyagaathmabhootham cha
mana:Mana:sabdavaacham manasa aarambakam bhoothasookshmam
samkalpavikalpaadhyaarambakathwaath manasopi paraa sookshmatharaa mahatharaa
pratyagaathmabhoothaa cha*

budhi:Budhisabdavaachyamadhyavasaayaadhyarambakam

bhoothasookshmam/Budheraathma sarvapraanibudhinaam

pratyagaathmabhoothathwaadaathmaamahaasarvaa

mahathwaath/Avyakthaadyathprathamam jaatham hairanyagarbham thacham

bodhaabodhaathmakam mahaanaathma budhai:param ityuchyathe//

11.Mahatha:paramavyakthamavyakthaath purusha:para:

Purushaanna param kimchitsaa kaastaa saa paraa gathi:

*Sankara:-Mahathopi param sookshmatharam pratyagaathmabhootham
sarvamahatharam cha avyaktham sarvasya jagatho beejabhootham*

avyaakrithanaamaroopasathathwam sarvakaaryakaaranasakthisamaaahaararoopam
avyakthaavyaakrithaakaasaadinaamavaachyam paramaathmanyothaprothabhaavena
samaasritham vatakanikaayaamiva vatavrikshasakthi://

Thasmaadavyakthaathpara:sookshmathara:sarvakaaranaakaaranathwaath
pratyagaathmathwaacha mahaaamcha atha eva

purusha:sarvaporanaaath/Thathonyasya parasya prasangham nivaarayannaaha
purushaanna param kimchidithi/Yasmaannasthi purushaad chinmaathraaghanaath
param kimchidithi vasthuantharam

thasmaadsookshmathwamahatwapratyagaathmathwaanaam saa kaashtaa nishtaa
paryavasaanam/

Athra heendriyebhya aarabhya sookshmathwaadiparisamaapthi:/Atha eva cha
ganthoornaam sarvagathimathaaam samsaarinaam paraa prakrishtaa gathi:Yadgathwaa
na nivarthanthe(Gita 8.21;15 6)ithi smrithe://

Nanu gathishedaagatyaapi bhavitavyam/Katham yasmaadbhooyo na jaayatha ithi?

Naisha dosha:Sarvasya pratyagaathmathwathwaadavagathireva
gathirityupacharyeth/Pratyagaathmathwam cha

darsithamindriyamanobudhiparathwena/Yo hi ganthaa sogathamapratyagroopam
gachatyanaathamabhootham na viparyayena/Thathaa cha darsayathi

pratyagaathmatwam sarmasya-

Artha(meaning)is beyond senses.Mind is beyond Artha.Intellect is beyond mind.Mahan Athman is
beyond Intellect.Avyaktha(unmanifest)is beyond that Mahan.Purusha is beyond Avyaktha.Beyond
purusha there is nothing That is Paraagathy and it is the limit beyond all.

Sl 12 Esha sarveshu bhootheshu goodaathma na prakaasathe

Drisyathe thwagryayaa budhyaa sookshmayaa sookshmadarsibhi://

Sankara:- Esha purusha:sarveshu brahmaadisthambaparyantheshu bhootheshu

gooda:samvrittho darsanasravanaadikarmaavidhaamaayaachannotha evaathmaa na
prakaasatha aathmathwena kasyachith/Aho athigambheeraa duravagaahyaa vichithra
maayaa cheyam yadayam sarvo janthu:paramaarthatah:paramaarthasathachopyevam
bodhyamaanoham paramaathmethi na grihnyaatyanaathmaanam

dehendriyaadisamghaathamaathmano drisyamanamapi

ghataadivadaathmathwenaahamamushya puthra ityanuchyamaanopi grihnaathi/Noonam
parasyaiva maayayaa momuhyamaana:sarvo loko bambrameethi/Thathaa cha

smaranam-"Naaham prakaasa:sarvasya yogamaayaasamaavritha:"(Gita 7.25)ityaadi//
Nanu virudhamidamuchyathe "mathwaa dheero na sochathi"(Ka U 2.1.4)"Na
prakaasathe"(Ka U 1.3.12) ithi cha/
Naithadevam/Asamskrithabudheravigneyathwaanna prakaasatha ityuktham/Drisyathe
thu samskrithayaa agryayaa agramivaagryayaa
thayaa,ekaagrathayopethayethyethath,sookshmayaa sookshmavasthuniroopanaparayaa
kai? Sookshmadarsibhi :Indriyebhya paraa hyarthaa: ityaadiprakaarena
sookshmathaaparampariyadarsanena param sookshmam drashtum seelam yeshaam the
sookshmadarsinasthai:sookshmadarsibhi:pandithairityethath//
Thathprathipatyupaayamaaha-

This Athman(Purusha)is secretly shining in every Bhootha(element).Only those with subtle intellect
can visualize that .

Sl 13 Yachedwaangmanasee praajnasthathadhyacheгнаana aathmani
Gnanamaathmani mahathi nipachethadyachechaantha aathmani//
Sankara:- Yachenniyachedupasamharethpraajno viveki; kim ?
Vaagvaacham/Vaagathropalakshanaartha sarveshaamindriyaanaam/ kwa?
Manasi manasithichaandasam dairghyam/ Thacha mano yacheгнаane
prakaasaswaroope budhow aathmani/ Budhirhi mana
aadikaranaanyaapnotheetyaathmaapratyak theshaam/Gnaanam budhimaathmani
mahathi prathamaje niyacheth prathamajavath swachaswabhaavaakamaathmano
vijnaanam aapaadayedityartha:/Tham cha mahaantham aathmaanam yachechaanthe
sarvaviseshapratyasthamitharoopevikraye sarvaanthare sarvabudhipratyayasaakshini
mukhya aathmani//
Evam purusha aathmani sarvam pravilaapya naamaroopakarmathrayam
yanmithyaagnaavanijrumbhitham kriyaakaarakaphalalakshanam
swaathmayaaathaatmyagnaanaena mareechyudakarajjusarpagaganamalaaneeva
mareechirajjugaganaswaroopadarsanenaiva swastha:prasaanthaathmaa krithakrityo
bhavathi yathothasthadadarsanaartham-

The Pragna withdraw Vaak in Mind.The mind in the Athman which is wisdom.The wisdom is in
Mahath Athman.And Mahan Athman is in the Shantha (peaceful)Athman. The consciousness in
dreamless state of sushupthy is called Pragna.Consciousness is equal to Pragna in Samadhi state.The
path and goal of Brahmanubhava or experience of Brahman is :-The state of Pragna which has Vak in
mind,mind in wisdom,wisdom in greatness and greatness in peace or absolute calm .The sushupthy

and Samadhi states are thus equated .To such an Athman who is immersed in peaceful Samadhi ,the Rishi ,in next sloka asks to arise and awake for the sake of peace of entire world.Let the peace of one person be the path for peace of all .

Sl 14 *Uthishtatha jaagratha praapya varaannibodhatha*

Kshurasya dhaaraa nisithaa duratyayaa

Durgam pathasthathkavayo vadanthi//

Sankara:- Anaadhyavidyaaaprasupthaa uthishtatha he janthava

aathmagnaanaabhimukhaa bhavatha:Jaagrathaagnaananidraayaa

dheeraroopaayaa: Sarvaanarthabeejabhoothaayaa:kshayam kurutha/

Katham ? Praapyopagamyaa varaan prakrishtaanaacharyaasthadwidasthadupadishtam

sarvaantharamaathmaanamahamasmeethi

nibodhathaavagachatah/Nahyupekshithavyamithi sruthiranukampayaaya

maathruvath/Athisookshmabudhivishayathwaagneyasya/Kimiva

sookshmabudhi:ityuchyathe kshurasya dhaaraagram nisithaa theeshneekrithaa

duratyayaa du:khenatyayo yasyaa:saa duratyayaa/Yathaa saa padbhyaam

durgamaneeyaa thathaa durgam du:khampaadyamityethath patha:panthaanam

thathwagnaanalakshanam maargam kavayo medhaavino

madanthi/Gneyasyaathisookshmathwaathadvishayasya gnaanamaargasya

du:sampaadyathwam vadantheetyabhipraaya://

Thathkathamathisookmathwam gneyasya ityuchyathe ;sthooraa thaavadiyam medinee

sabdasparasarooparasagandhopachithaa sarvendriyavishayabhoothaa thathaa

sareeram/Thathraikaikagunaapakarshena gandhaadeenaam

sookshmathwamahathwavisudhathwanityathwaadithaarathamyam drishtamavaadishu

yaavadaakaasamithi the gandhaadaya:sarva eva sthoorathwaadhikaaraa:Sabdaanthaa

yathra na santhi kimu thasya sookshmathwaadinirathisayathwam vakthavyam

ityethadarsayathi sruthi:-

Awake and Arise.Be concentrated and vigilant.Give knowledge to the good .The Kavi(poets)say that the path is sharp as the blade of a knife. It is also commented upon as Go to a good teacher and get the knowledge(Prapyavarana nibodhatha).The actual meaning is as said in sloka 16,and 17 to give this knowledge which you have aquired to the Brahmasabha of learned and great people so that the message goes to all.

Sl 15 *Asabdamasparsamaroopamavyayam*

Thathaarasam nityamagandhavacha yath

Anaadhyanantham mahatha:param dhruvam

Nichaayya thanmrityumukhaathpramuchyathe//

*Sankara:- Asabdamasparsamaroopamavyayam thathaarasam nityamagandhavacha yath
ethadvyaakhyaatham brahmaavyayam –yadwi sabdaadimathadvyetheedam thu
asabdaadimathwaadavyayam na vyethi na ksheeyathe ,atha eva cha nityam/Yadwi vyethi
thadanityamidam thu na vyethyatho nityam/*

lthascha nityam anaadyavidyamaana aadi:kaaranam asya

*thadidamanaadi/Yadyaadimathathkaaryathwaadanityam kaarane praleeyathe yathaa
prithivyaadi/Idam thu sarvakaaranathwaadakaaryamakaaryathwaannityam/Na thasya
kaaranamasthi yasminpraleeyathe/*

Thathaanantham avidyamaanontha:kaaryamasya thadanantham/Yathaa

*kadalyaade:phalaadikaryothpaadanena api anityathwam drishtam na cha
thathaathpyanthavathwam brahmana:athopi nityam/*

Mahatho mahathathwaad budhyaakhyaadparam vilakshanam

nityavijnapthiswaroopathwaathsarvasaakshi hi sarvabhoothaathmathwaad

brahma/Uktham hi esha sarveshu bhootheshu (Ka U 1.3.12)ityaadi/Dhruvam cha

kootastham nityam na prithivyaadivadaapekshikam nityathwam/Thadevambhootham

brahmaathmaanam nityaayyavagamya thamathmaanam

mrityuswaanmrityugocharaadavidyaakaamakarmalakshanaathpramuchyathe

vimuchyathe//

Prasthuthavignaanasthtyarthamaaha sruthi:-

Know that which is voiceless, touchless,formless,destructionless,tasteless, eternal,smellless,
beginingless,endless,great ,beyond all,and change;ess and thus get liberated from th efface of death
forever.

Sl 16 and 17

16.Naachikethamupaakhyanam mrityuproktham sanaathanam

Ukthwaa sruthuaa cha medhaavee brahmaloke maheeyathe//

Sankara:- Naachiketham naachikethasaa praaptham naachiketham mrityunaa proktham

mrityuprokthamidamaakhyaanamupaakhyaanam valleethrayalakshanam sanaathanam

chiranthanam vaidikathwaadukthwaa Brahmanobhya:Sruthwaacharyaibhyo medhaavi

brahmaiva loko brahmalokasthasminmaheeyatha aathmabhootha upaasyo

bhavatheetyartha://

17.Y aimam paramam guhyam sraavayed brahmasamsadi

Prayatha:sraadhaale vaa thadaanantyaaya kalpathe

Thadaanantyaaya kalpatha ithi//

Sankara:- Ya :kaschidimam grantham paramam prakrishtam guhyam gopyam sraavayed

granthathorthathascha Brahmanaanam samsadi brahmasamsadi

prayatha:suchirbhoothwaa sraadhaale vaa sraavayedu bhunjaanaanaam

thachsraadhamasyaananthyaaayaananthaphalaaya kalpathe

sampadhyathe/Dwirvachanam adhyaayaparisamaaptyartham//

Hearing and retelling This eternal(Snanthana)story of Nachikethas,told by death itself ,the intelligent one becomes great in BrahmaloKa .Whosoever,retells this great story in great assemblies of Brahmagna ,and who retells this to all during ancestral ceremonies ,that itself makes him endless(deathless).

Ch 2

Vally 4

Sl 1

Esha sarveshu bhootheshu goodothmaa na prakaasathe drisyathe twagryayaa

budhyethyuktham/ Ka:puna:prathibandhogryayaa budheryena thadabhaavaad aathmaa

na drisyatha ithi thadadarsanakaaranaapradarsanaarthaa vallyaarabhyathe /Vijnaathe

hi sreya:prathibandhakaarano thadapanayanaaya yathra aarabdhum sakyathe

naanyathethi-

1.ParaanChi swaani vyathrunathswayambhoo-

-sthasmaadparaangpasyathi naantharaathman

Kaschidveera :pratyagaathmaanaamaiksha-

-aavritachakshuramrithathwamichan//

Sankara:- paraanChi paraaganchanthi gachantheethi swaani thadupalakshithaani

srothraadeenindriyaani swaanithyuchyathe/Thaani paraanjiyeva

sabdaadivishayaprakaasanaaya pravarthanthe/Yasmaadevam swaabhaavikaani thaani

vyathrunadhwimsithavaanhananam krithavaan ityarth:/kosou ?

swayambhoo:parameswara:swayameva swathanthro bhavathi sarvadaa na parathanthra

ithy/Thasmaadparaangparaagroopanaanaathmabhoothaansabdaadinpasyatyupalabhath

a upalabdhaa naantharaathmannantharaathmaanamityartha:

Evamswabhaavepi sathi lokasya kachinnadhyaa:prathisrotha:pravarthanamiva dheero

dheemaanvivekee pratyagaathmaanam pratyagchaasaavaathmaa chethi
pratyagaathmaa/Pratheechyevaathmasabdo roodo loke naanyasmin/Vyuthpathipakshepi
thathraivaathmasabdo varthathe/
Yachaapnothi yadaadathe yachaathi vishayaaniha
Yachaasya samthatho bhaavasthasmaadaathmethi keertyathe(Linga 1.70.15)
ityaathmaasabdavyuthpathismaranaath/
Tham pratyagaathmaanam swam
swabhaavamaikshadapasyathpasyatheetyartha:Chandasi kaalaaniyamaath/Katham
pasyatheethyuchyathe/Aavrithachakshuraavritham vyaavritham
chakshu:srothraadikamindriyajaatham aseshavishayaadyasya sa aavrithachakshu:sa
evam samskritha:pratyagaathmaanam pasyathi/Na hi baahyavishayaa lochanaparathwm
pratyagaathmekshanam chaikasya sambavathi/Kimartham punaritham mahathaa
prayasena swabhaavapravrithinirodham krithwaa dheera:pratyagaathmaanam pasyathi
ithyuchyathe ,amrithatwamamaranadharmathwam nityaswabhaavathaamichan
aathmana ithyatha://
Yathavathswaabhaavikam paraageva anaathmadarsanam thadaathmadarsanasya
prathibandhakaaranamavidyaa thathprathikoolathwaath/Yaa cha
paraakshwevaavidhyopapradarsitheshu drishtaadrishteshu bhogeshuthrishnaa
thaabhyaamavidhyaathrishnaabhyaam prathibadhwaathmadarsanaa:-

The one who was born from Himself(Swayambhoo) spread out the Kham to his exterior. Therefore our Internal Athman is always facing the external as Param(the other). That bold one ,who by turning his eyes again and again into One,desiring eternity ,directly perceive the Athman he alone see the Internal self . The earlier commentaries has given a meaning doors to the word Khams and saying that the doors are the senses for the Athman ,have given the meaning that the Athman created these doors to outside to look out. The word Param is then merely external world of mundane existence. Both these meanings are insufficient. Kham is the timespace or Akasa. Akasa is not empty .Therefore to say that the sensory doors are empty and like that akasa is empty is also not correct. The meaning of the word Akasa is that which gives Avakasa(right for existence)for everything does not give the meaning of empty space to Akasa. It is the mandala of energy which gives space for everything and which is present in everything .It is always facing the ultimate truth (Paramapada)of the greatest Sakthy and that is why ,all human beings develop a desire to reach that paramapada too.

SI 2

Paraacha:kaamaananuyanthi baalaasthe

Mrityoryanthi vithathasya paasam

Atha dheeraa vidithwaa

Dhruvamadhruveshwiha na praarthayanthe//

Sankara:- Paraacho bahirgathaaneva kaamaan kaamyaaanvishayaananyanthi

anugachanthi baalaa alpaprajnaasthe thena kaaranena

mrityoravidyaakaamakarmasamudaayasya yanthi gachanthi vithathasya vistheernasya

sarvatho vyaapthasya paasam paasyathe badhyathe yena tham paasam

dehendriyaadisamyogaviyogalakshanam

/Anavarathajanmamaranajaraarogaadhyaneakaarthavraatham prathipadhyatha ityatha:/

Etha evamatha thasmaaddheeraa

vivekina:pratyagaathmaswaroopaaavasthaanalakshanamamrithathwam dhruvam vidituaa

,devaadhyamrithathwam hyadhruvamidam thu

pratyagaathmaswaroopaaavasthaanalakshanam “na karmanaa vardhathe no

kaneeyaan”(B U 4.4.23)ithi dhruvam/Thadevambhootham

kootasthamavichalyamamrithathwam vidithwaadhruveshu sarvapadaartheshuwnityeshu

nirdhaarya braahmana iha samsarenarthapaaye na praarthayanthe kimchidapi

pratyagaathmadarsanaprathikoolathwaath/Puthravithalokaishanaabhyo

vyuthishtanthyeveithyatha://

Yadvijnaanaanna kinchidanyath praarthayanthe brahmanaa:katham thadadhigama

ityuchyathe-

Only children will desire the sensory pleasures and follow them to fall in the nets of death .Bold people who has known the eternal,seeing the dhruva does not desire to see the unfixed or changing thing again. The word Baala is used as a child .Nachikethas also is a child but he didn't show the

ignorance or childishness of running after sensory pleasures.But he wanted to know death itself and went into the nets of death,by his own will and he is a very bold boy .He learned what eternity is from death itself.The one who knows that the changelss Athman

is not in this changing body subjected to death and birth ,does not fall into the pains and pleasures of dualities of samsara.He does not sorrow for death of body and does not pray that the body should remain forever.However much money ,effort,energy and intellect is spent on the Health sciences by modern society ,we cannot conquer birth or death of this body .

Sl 3

Yena roopam rasam gandham sabdaansparsaamcha maithunaan

Ethenaiva vijaanaathi kimathra parishishyathe /ethadwai thath//

Sankara:- Yena vighnaanaswabhaavenaathmanaa roopam rasam gandham

sabdaansparsaamcha maithunaanmaithunanimithaansukhapratyayaanvijaanaathi

vispashtam jaanaathi sarvo loka:

Nanu naivam prasidhilokasya aathmanaa dehaadivilakshanenaaham

vijaanaamithi/Dehaadhisamghaathoham vijaanaameethi thu sarve lokovagachathi/

Na thevam/Dehaadisamghaathasyaapi

sabdaadiswaroopathwaaviseshaadwijneyathwaaviseshaancha na yuktham

vijnaathruthwam/Yadi hi dehaadisamghaatho

roopaadhyathmaka:sanroopaadhinuijaajaaneeyaadbaahyaa api roopaadayonyonyam

swam swam roopam cha vijaneeyu:/ Na chaidathasthi/Thasmaad

dehaadilakshanaamscha roopaadinethenaiva dehaadivyathirikthenaiva

vijnaanaswabhaavenaathmanaa vijaanaathi loka:/Yathaa yena loho dahathi sognirithi

thadwath/

Aathmanovigneyam kimathaasmimloke parisishyathe na

kimchathparisishyathe/Sarvemeva thwaathmanaa vijneyam/Yasmaathmanovijneyam na

kimchithparisishyathe sa athmaa sarvagna:/Ethadwai thath/Kim thadyatha

nachikethasaa prishtam devaadibhirapi vichikitsitham dharmaadibhyonyad

vishno:paramam padam yasmaathparam naasthi thadwaa ethadadhigathamityartha://

Athisookshmathwaath durvigneyamithi mathwaithamevaartham puna:punaraaha:-

By what ,a man knows form,taste,smell,sound,touch ,union of other gender etc,man knows what is left out here (parishishta).You have asked that balance (parishishta). Man know form with Athman and not with external eye.All the sensory experiences are like that.The dead man has all external organs of senses but he does not feel the touch,form,sound etc .In a comatose person also this is what we see from experience.Even in a person who is in deep sleep we can experiment and prove this.Even when the external sense organs are there,if the presence of the Internal Athman is not there we don't have experiences of the sense organs.Therefore all our sensory perceptions are by our Athman and not our sense organs.That Athamn is the only that remains even when all these sense organs and body are lost .That is called the Parishishta.By that only one can know it .That Athman which knows itself ,knows all things by itself and what you asked about is that Athman.

SI 4

Swapnaantham jaaagarithaantham chobhou yenaanupasyathi

Mahaantham vibhumaathmaanam mathwaa dheero na sochathi//

Sankara:- Swapnaantham swapnamadhyam swapnavigneyamityartha:Thathaa

jaagarithaantham jaagarithamadhyam cha;Ubhou swapnajaagarithaanthou yena

aathmanaanupasyathi loka ithi sarvam poorvavath/Tham mahaantham

vibhumaathmaanam mathwaavagamyathmabhaavena saakshath ahamasmi

paramaathmethi dheero na sochathi//

Kim cha-

Which shows the end of dream and end of awakened state ,that Mahantha Vibhu Athman ,if one knows,he will never experience sorrow after that. The end of awakened or Jagrad state is dream sleep.In dreams the Athamn see as Thaijasa .The end of dream is dreamless state or sushupthy.In it Athman see as Pragna.Therefore after a dreamless sleep one gets up and announces: I slept like a log of wood not knowing anything .What a refreshed feeling!. But a person after a coma does not have this experience.He does not remember a blissful sleep .Except in rare cases a near death experience is not remembered by comatose people .The memory that I have slept peacefully is there for a person awakening from sushupthy and that shows something was watching or awake even in sushupthy and that witness is Athman.That witness see dream as thaijasa and dreamless sleep as pragna and it is that only which witness the external things through senses as Viswa during Jagrad state.That Vibhu is called the end of Mahat (Mahantham)Maha is a term with neuter gender .Its name is Para and the bold one who knows that will never have sorrows.We know Budha was searching for such a sorrowless state for humanity .

SI 5

Ya imam madhwadam veda aathmaanam jeevamanthikaath

Eesaanam bhoothabhavyasya na thatho vijugupsathe/Ethadwi thath//

Sankara:- Ya:Kaschidimam madhwadam karmaphalabhujam jeevam

praanaadikalaapasya dhaarayithaaramaathmaanam veda vijaanaathi anthikaadanthike

sameepa desaanam eesithaaram bhoothabhavyasya kaalathrayasya

,thatahsthadwignaanaadhoordwamaathmaanam na vijugupsathe na gopaayithum

ichatyabhayapraapthathwavaath/Yaavadwibhayamadhyasthe na gopaayithum

ichatyabhayapraapthathwaath/Yaavadwi bhayamadhyasthonityamaathmaanam

manyathe ,thaavadgopaayithumichathyaathmaanam/Yadaa thu

nityamadwaithamaathmaanam vijaanaathi thadaa kim ka:kutho vaa

gopaayithumicheth/Ethadwai thadithi poorvavath/

Ya:pratyagaathmeswarabhaavena nirdishta:sasarvaathmethyethadrisyayathi-

That person who knows the enjoyer of Madhu(honey),the jeeva,the Lord of past and future,called the Athman,he does not turn away from that forever .It is that which you had asked.

Madhu is nectar.Athman blissfully drinking that nectar is eternal.That itself is jeeva in all beings.It is Lord of this present as well as past and future and therefore is Kaalaathmaan (Athman of time).Kaala is a synonym for death or Yamadharma.Sun also is called Kalathman because of the law of time on earth is based on sun and his relation to earth.The relation of sun and death is given by the terms Vivaswan,Vaivaswatha etc.To

know death is to know the three aspects of time as One.(Thrikalagnana).That is the Amrithathwa (eternity)which Nachikethas had the luck to aquire.That eternal Mrityu or Eternal time as Sun is forever shining within th eheartspace of all beings .That Antharyamin is the etrnal bliss within ,nearest to the nearest .Knowing this amritha ,one becomes amritha too.Then he need not search in external things for eternity.The view is fixed internally by such a bold Athmagna.This internal search is very important for knowing truth.That was what Nachikethas wanted to know .

Sl 6

Ya:poorvam thapaso jaathamadbhya:poorvamajaayatha

Guhaam pravisya thishtantham yo bhoothebhirvyapasyatha//

Ethadwai thath//

Sankara:-Ya:kaschinmumukshu:poorvam prathamam thapaso gnaanaadilakshanaad

brahmana ityethajjaathamuthpannam hiranyagarbham;kimapekshya poorvamityaaha –

adbhya”poorvamatsahithebhya:panchabhoothebhyo na kevalaabhyodbhya

ityabhipraaya:Ajaayatha uthpanno yastham prathamajam devaadisareeraanyuthpaadya

sarvapraaniguhaam hridayaakaasam pravisya thishtantham

sabdaadinupalabhyamaanam bhoothebhirbhoothai:kaaryakaranalakshanai:saha

thishtantham yo vyapasyatha ya:pasyatheethyethath/Ya evam pasyathi sa ethadeva

pasyathi yathathprakritham brahma:

Kim cha-

That which was born from Thapas before,was born from water too.That which entered the cave itself see through the elements.That is This. Thapas and Aapas are two words denoting fire and water ;heat and cold.The first letters of the two words Th +A gives Tha only .The union of them gives Thaapa or heat only .This fiery watery jeevaproduced from union of heat and water,residing in the heartspace of beings se e everything through the sense organs mae of the five elements.That which resides in Paramavyoman and Hridayavyoman are thus same .

Sl7 *Yaa praanena sambhavatyadithirdevathaamay*

Guhaam pravisya thishtanthim yaa bhoothebhivyaajaayatha//Ethadwai thath//

Sankara:- Yaa sarvadevathaamay sarvadevathaathmikaa praanena

hiranyagarbharoopena parasmaad brahmana:sambhavathi

sabdaadeenaamadanaadadithisthaam poorvavad guhaam pravisya

thishtantheemadithim/Thaameva visinashti-yaa bhoothebhi:bhoothai:samanuithaa

vyajaayatha utpannaa ithyethath//

Kim cha-

That Adithi which is devathaamay(shining one) happens from the prana ,enters the cave and manifests in the elements.She is Adithi because of her state of oneness .Eka and shining ,derived

from praana ,and residing in heart she is in our body with five elements and makes us do our actions and reactions .The functions of reflective analytical thought, imagination, cognition,memory ,and all other functions happen due to her power.When that prana energy leaves our body ,then these sense organs become functionless.The Shiva leaves body so that it becomes Shava(dead).

Sl 8 Aranyornihitho jaathavedaa garbha iva subritho garbhineebhi:

Dive diva eedyo jaagruvadbrhavishmadbarmanushyebhiragni://ethadwai thath//

Sankara:-Yodhiyajna utharaadharaaranyo :nihitha:sthitho jaathavedaa

agni:puna:sarvavavishaam bhokthaadhyathmam cha yogibhirgamyam iva

garbhineebhi:antharvarthibhiragarhithaannapaaanabhojanaadinaa yathaa

garbha:subritha:sushtu samyagbritho loka ivethyamevaarthvagbhiryogibhicha subrutha

ityethath/Kim cha dive divehanyahaneedyas;sthulyo bandhascha

karmibhiryogibhischaadware hridaye cha

jaagrivadbhi:jaagaranaseelavadbhirapramathairityethath

havishmadbhiraajyaaadimadbhirdhyaanabhaavanaavadbhischa

manushyebhirmanushyai:agni:/ Ethadwai thathadeva prakritham brahma//

Kim cha-

The fire(Jathavedas)is hidden in the Arani(two wooden sticks)as the embryo within the womb of a pregnant woman.That wellprotected fire is worshipped daily by men who are careful and with Havis.In a pregnant mother and in the Arani ,the fire called Jatahvedas or fire /Athmna is wellprotected . The reflective thought ,concentration,offering of Havis ,is done daily to protect and make it grow healthily by the wise people.Both Arani and Garbini need protection because Agni is hidden in them.This was the reason why a woman was considered sacred by every householder .

Sl 9

yathaschodethi suryostham yathra cha gachathi/

Tham devaa:sarve arpithaasthadu naatyethi kaschana//Ethadwai thath//

Sankara:- Ethascha yasmaathpraanaadudethi uthishtathi suryostham nimlochanam

yathra yasminneva cha praanohanyahani gachathi tham praanamaathmaanam devaa

agnyaadayodhidaivam vaagaadayascha adhyaathmam sarve visweraa iva

rathanaabhaavarpitha:sthithikaale sopi brahmaiva:/Thadedath sarvaathmakam brahma

thadu naatyethi naatheetya thadaathmakathaam thadanyathwam gachathi kaschana

kaschidapi/ethadwai thath//

Yadbrahmaadisthaavaraantheshu varthamaanm

thathadupaadhithwaadabrahmavadavabhaasamaanam samsaaryanyathparasmaath

brahmana ithi maa brithkasyachidaasankaa itheedamaaha-

In that in which the sun rises, and in which sun sets, all these Deva (shining ones) are offered too. No one can cross that. That is This. Sun, the stars and cosmos and all these multiverses and its beings are born, live, move and merge in that Akasa which gives Avakasa for all of these alike for all these activities. That is why the lakshana of Brahman is said to be Akasa. (Brahmasuthra). In second chapter 4th vally 1st sloka we saw Swayambhu and Kham. The Bhu or earth and all the beings on earth send out their prana (winds/ breaths) into this Akasa only. All prana energy is contained in it. That energy comes back to give birth to a grass or a star or a man. That is how recycling of energy happens

Sl 10

Yadeveha thadamuthra yadamuthra thadanuiha

Mrityo:sa mrityumaapnothi ya iha naanevapasyathi//

Sankara:-Yadeveha karyakaranopaadhisamanuitham

samsaaradharmavadavabhaasamaanamavivekinaam thadeva swaathmasthamamuthra

nitya vignaanaghanaswabhaavam sarvasamsaaradharmavarjitham

brahma/Yachaamuthraamushminnathmani sthitham thadeveha

namaroopakaaryakaranopaadhim anuvibhaavyamaanam naanyath/

Thathraivam satyupaadhiswabhaavabhedadrishtilakshanayaavidhyayaa mohitha:san ya

iha brahmanyanaabhothe parasmaadanyoham mathonyaparam brahmethi naaneva

bhinnaiva pasyathupalabhathe sa mrityormaranaanmaranam mrityum

puna:punarjanmamaranabhaavamaapnothi prathipadyathe/Thasmaathathaa na

pasyeth/Vijnaanaikarasam nairantharyainaakaasavath paripoornam

brahmaivaahamasmeethi pasyeth ithi vaakyartha://

Praagekathwavignaanaadaachaaryaagamasamskrithena-

Whatever is here is there. Whatever is there is here too. The one who visualizes these as different, attains death from death. Whatever is in paramavyoman is in hridayavyoman. That Advaita makes one eternal. The one who sees dwaita or difference is coming back to wheel of births and deaths. (See Ya imam Madhwadam veda .Sl 5). The feeling of dualities and separatisms is what makes obstacles in the path of eternity. Advaita is Amrita. Dwaita is death.

Sl 11

Manasaivedamaapthavyam neha naanaasthi kimchana

Mrityo:sa mrityum gachathi ya iha naaneva pasyathi//

Sankara:- Manasedam brahmaikarasamaapthavyam aatmaiva naanyadastheethi/Aapthe

cha naanaathwapratyupasthaapikaayaa avidyaayaa nivruthathwadiha brahmaani

naanaa naasthi kimchanaanumaathram api/ Yasthu punaravidyaathimiradrishtim na

munchathi naaneva pasyathi sa mrityormrityum gachatyeva swalpamapi

bhedamadhyaropayan ityartha://

Punarapi thadeva prakritham brahmaaha-

One has to attain this by mind. There are no differences or duality here. If one sees differences he has to go from death to death again and again. Attaining by mind means Advaita is an experience to be attained by oneself (Swanubhoothy) and cannot be spoonfed.

Sl 12 & 13

12.Angushtamaathra:purusho Madhya aathmani thishtathi

Eesaano bhoothabhavyasya na thatho vijugupsathe//ethadwai thath//

Sankara:-Angushtamaathrongushtaparimaana:angushtaparimaanam

hridayapundareekam

thachidravyantha:karanopaadhi:angushtamaathrongushtamaathravansaparvamadhyav

athyambaravath purusha:Poornaamanena sarvamithi Madhya aathmani sareere

thishtathi yasthamaathmaanam eesaanam bhoothabhavyasya vidithwaa na thath ityaadi

poorvavath//

Kim cha-

13.Angushtamaathra:purusho jyothirivaadhyoomaka:

Eesaano bhoothabhavyasya sa evaadhyas u swa://Etahdwai thath//

Sankara:-Angushtamaathra:purusho jyothirivaadhoomakamithi yuktham

jyothishparathwaath/Thasthwevam lakshitho yogibhirhridaya eesaano bhoothabhavyasya

sa nitya:kootasthodyethaaneem praanishu varthamaana:sa u swopi varthishyathe

naanyasthatsamonyascha janishyatha ithyartha:/Anena naayamastheethi chaika

ithiyam paksho nyaayathopraapthopi swavachanena sruthyaa pratyukthasthathaa

kshanabhangavaadascha//

Punarapi bhedadarsanapavaadam brahmana aaha-

That Lord of past and future, about the size of thumb, sits in middle of Athman as Purusha. In him no sorrow or pain happens. He is like the smokeless flame of light. He was from beginning and is now. He will be there tomorrow. It is this. No doubt. This is that. No doubt. The heart of a person is approximately the size of his fist. Within it, there is a space into which just one's thumb can be introduced. This is an anatomical truth. Inside this heartspace one visualises one's Athman. That is why the Purusha is called Angushtamaathar. He is measured by the mathra or unit of the heartspace of the individual. It is like smokeless light or energy. This energy is truth and bliss. Now we must remember that the blissful (Anandamaya) Athman is within the covers of Annamaya, praanamaya, manomaya and vignanamaya well protected and hidden. It is not just within the Annamayakosa alone as described by many commentators. The meemamsa or enquiry starts from this blissful experience. The enquiry or meemamsa of Nachikethas is through the Dakshinapaksha (Moda) which is Yamaloka. The past jeeva who had left for the Yamaloka are called Bhootha (in Sanskrit it means

past).Those to come are future(Bhaavi).In between is placed the present Jeeva.That Athman knowing that I am the endless,beginningless,satha(truth) is a very important event /and that time or muhooortha is precious for a jeevathman.The announcement that “This is that .No doubt”twice comes in the height of that experience .In that moment the jeeva has experienced the angushtamathra(measured by thumb) sachidananda (truth,energy,bliss) which is the same as the lord of all .

Sl 14 &15

14 Yathodakam durge vrishtam parvatheshu vidyavathi

Evam dharmaanprithakpasyamsthaanevaanuvidyaavathi//

Sankara:- Yathodakam durge durgame desa uchrithe vrishtam siktham parvatheshu

nimnapradeseshu vidhyaavathi vikeernam sadvinasyathi evam dharmaan aathmano

bhinnaanprithakpasyanprithak eva prathisareeram pasyamsthaaneva

sareerabhedaanuvarthinonuvidhaanavathi/sareerabhedameva

prithakpuna:puna:prathipadyatha ityartha://

Yasya punarvidhaavatho vidhuasthopaadhikrithabhedadarsanasya

visudhavijnaanaghanaikarasamadwayamaathmaanam pasyatho vijaanatho

munermananaseelasya aathmaswaroopam katham sambhavatheethyuchyathe-

15.Yathodakam sudhe sudhamaasiktham thaadrikeva bhavathi

Evam munervijaanatha aathmaa bhavathi gouthama//

Sankara:- Yathodakam sudhe prasanne sudham prasannamaasiktham

prakshiptamekarasameva naanyathaa thaadrikeva bhavatyaaathmaapyevameva

bhavatyekathwam vijaanatho munermananaseelasya he Gouthama!

Thasmaadkrithaarkikabhedadrishtim naasthika kudrishtim chonjithwaa

maathrupithrusahasrebhyopi hithaishinaa vedenopadishtam aathmaikathwadarsanam

saanthadarpai:aadaraneeyamityartha://

Like rainwater running down slopes of mountains and spread in all directions ,the Dwaithin see every dharma as different and run afte reach .Gouthama,The Athman of an Advaitin becomes like a crystalclear water of a lake . In a clear lake sun reflects with all glory.In dirty water which runs through impurities this does not happen.The heartspace of Yogin and ordinary human beings is thus shown by a simili.To reflect Chidakasa in Hridakasa the yogin develop concentration,purity of mind ,and peace of mind without any like or dislike for mundane experiences.The mind that goes here and there seeking sensory pleasures is dirty impure and truth will not be reflected in it .Collection of impurities is the dharma of such a mind . By comparing the dharma of two types of waters the mental state of a yogin and a samsarin is shown .This psychological approach was followed in ancient India throughout prehistory and history.

Vally 5

Sl 1

*Punarapi prakaaraantharena brahmatahwanirdhaaranaarthoyamaarambho
durvigneyathwaad brahmana:-*

1.Puramekaadasadwaaramajasyaavakrathethasa:

Anushtaaya na sochathi vimukthascha vimuchyathe /Ethadwai thath//

Sankara:- Puram puramiva puram/

Dwaarapaalaadishtaathraadhyanekapuropakaranasampathidarsanaachareeram

puram/Puram cha sopakaranam swaathmanaasamhathaswathanthraswaamyartham

drashtam/Thadedam purasaamaanyaadanekopakaranasamhatham sareeram

swaathmanaasamhatharaajasthaaneeyaswaamyartham bhavithumarhathy/

Thachedam sareeraakhyam puramekaadasadwaaraanyasya saptha seershanyaani

naabhyaa sahaarvaanchi threeni sirasyekamthairekaadasadwaaram puram/Kasyaajasya

janmaadivikriyaarahithasyaathmano raajasthaaneeyasya

puradharmavilakshanasya/Avakrathethasa

:avakramamakutilamaadityaprakaasavannityamevaavasthithamekaroopam chetho

vijnaanamasyethyavakrathethaasthasyaavakrathethaso raajasthaaneeyasya brahmana:/

Yasyedam puram tham parameswaram puraswaaminmanushtaaya dhyaathwaadhyaanam

hi thasyaanushtaanam samyagvijnaanapoorvakam –tham

sarveshanaavinirmuktha:sansamam sarvabhoothastham dhyaathwaa na

sochathi/Thadvijnaanaath abhayapraapthe :sokaavasaraabhaavaath kutho bhayekshaa/

Ihaivaavidyaakrithakaamakarmabandhanairvimuktho bhavathi/Vimukthascha

sanvimuchyathe puna:sareeram na grihnaatheetyartha://

Sa thu naikasareerapuravathyaivaathmaa kim tharhi sarvapuravarthou/Katham-

The city of Aja with straight energy has eleven doors and the one who does anushtana on it has no sorrows.He is liberated. Athman is birthless and movementless .It is here said to be as Rijuchethas,or the one with strait path of energy without retrograde movement.It is like a flame not disturbed by wind.It has no movement,journey ,direction or time .Dik desakaalagathiphalasoonyam is that absolute truth.The yogi who is ever fixed in that absolute truth has the same qualities.Thus the Chitha of Yogi is the same as Brahman.A human being living in the present,when he /she understands that it is that absolute truth which has taken a form with 11 doors ,knows one's real nature as timeless birthless energy or Brahman and crosses beyond all sorrows.

Sl 2 Hamsa:suchishadwasurantharikshasadyothaa

vedishadathithirduronasath/Nrishadwarasadrithasadwyomasadabjaa gojaa rithajaa

adrijaa ritham brihath//

Sankara:-Hamso hanthi gachatheethi suchishachuchou divyaadityaathmanaa seedathi

ithi/Vasurvaasayathi sarvaanithi vaayuaathmanantharikshe

seedathityantharikshasath/Hothaagni :agnirvai hothaa ithi sruthe/Vedhyaam prithivyaam

seedatheethivedishad/iyam vedi:paontha:prithivya(Rk Sam

2.3.20)ityaadimanthravarnaad/Athithi:soma:sandurone kalase seedathi ithi

duronasad/Brahmana:athithiroopena vaa duroneshu griheshu seedathethi/

Nripannrishu manushyeshu seedathethi nrishad/Varasad vareshu deveshu seedathethi

rithamanritham satyam yajno thasminseedatheethi/Vyomasad vyomnyaakaase

seedatheethi vyomasad/Abjaa apsu samkhasukthimakaraadiroopena jaayatha ithi/Gojaa

gavi prithivyaam vreehiyavaadiroopena jaayatha ithi/Rithajaa yajnaaroopena jaayatha

ithi/Adrijaa parvathebhya nadyaadiroopena jaayatha ithi/

Sarvaathmaapi sannrithamavithathaswabhaava

eva/Brihanmahaansarvakaaranathwaath/Yadaapyaaditya eva manthrenochyathe

thadaapyasyaathmaswaroopathwamaadityasyetyandeekrithathwaad

braahmanavyaakhyaanepavirodha:/sarvavyaapyeka evaathmaa jagatho naathmabheda

ithi manthraartha://

Aathmana:swaroopaadhigame lingamuchyathe-

The Paramahansa who resides in suchi(most pure),The Vasu which resides in Anthariksha,The Hotha sitting in th sacrificial vedi,the guest sitting in a home,the king who resides in a great (sreshta) purusha,The one who resides in Ritha or truth,The one who is in the sky,the one who is in the waters,the one who resides in the animal kingdom,the one who is born in the ritha and in mountains –All are the same great Ritha or truth itself.Brahman is that which manifests in everything .It is not just the human body which is the city of Brahman.The 11 positions from paramahansa to the mountain tribes are the eleven doors of Brahman’s city too.Through all these the energy of Brahmapurusha is spreading and manifesting.Susruthasamhitha says ,in human body a male has only nine doors but a woman’s body has eleven doors . Ears two,eyes two,nasal openings two,mouth one ,openings for letting out urine and feces are common for both sexes and these are the nine doors (Navadwarapura).But a woman has three more openings.The opening of vagina and the two openings on breast for letting out milk .Thus 12 openings are there .Some authors include the nine openings and Nabhi and Brahmarandhra to make 11 or Ekadasapura said in the sloka.

SI 3

Urdhwam praanamunnayatyapaanam pratyagaasyathi

Madhye vaamanamaaseenam viswe devaa upaasathe//

*Sankara:- Urdhwam hridayaathpraanam praanavrithim vaayumunnayatyurdwam
gamayathi/Thathaapaanam pratyagadhosyathi kshipathi ya ithi vaakyasesha: tham
madhye hridayapundareekaakaasa aaseenam
budhyaavabhivyakthavijnaanaprakaasanam vamanam sambajaneeyam viswe sarve
devaachkshuraadaya: praanaa roopaadivijnaanam balimupaaharantho visa iva
raajaanamupaasathe thaadarthyenaanuparathavyaapaaraa bhavanthi
ityartha:/Yadarthaa yatprayukthaascha sarve vaayukaranavyaapaaraa:Sonya:sidha ithi
vaakyartha://*

Kim cha-

The praana is raised up.Apana is thrown in opposite direction.All the senses who are Viswedeva,do upasana on the middle one ,the Vaamana. In the case of solar system,the stars and planets and other celestial bodies are viswedeva and they do upasana on central Vaamana ,the Suryanarayana or sun .The solar winds or pravahanila blowing in two opposite directions exert electromagnetic force and keeps them in their own orbits and make them revolve in orderly fashion. Similarly the sense organs are the viswedeva controlled by the central Athman,the Vamana with size of a thumb (angushtamathra)..The Athman makes praana move up and apana move down and give energy to all senses and that is why they are able to do their functions in their respective positions .The senses and the structures in the solar system does not move away from Athman and Surya respectively .The Athman and Surya by their parispana slightly moves position in a very long period of time and then entire system moves with it.Thus Athman takes new senses and planets take new positions in relation to sun.Thus the overall parispana of solar system in time-space continuum is always in co-ordinate way and the relationship of the senses with Athman ,like relation of solar system with sun ,never alters .Always the center is Athman/sun.

SI 4

Asya visthramsamaanasya sareerasthasya dehina:

Dehaadvimuchyamaanasya kimathra parishishyathe/Ethadwai thath//

*Sankara:- Asya sareerasthasyaathmano visthramsamaanasyaavasthramsamaanasya
bramsamaanasya dehino dehavatha:visthramsanasabdaarthamaaha-dehaadvimuchya
maanasyethi kimathra parishishyathe praanaadikalaape na kimchana parishishyathethra
dehe puraswaamividravana iva puravaasinaam yasyaathmanopagame
kshanamaathraathkaaryakaranakalaaparoopam sarvamidam hathabalam vidhwstham
bhavathi vinashtam bhavathi Sonya:sidha://*

*Syaanmatham praanaapaanaaadyapagamaath evedam vidwastham bhavathi na thu
thadvyathirikthaathmaapagamaathpraanaadibhireva hi martyo jeevatheethi
naithadasthi-*

The Dehi resides in body and moves away from it ,and when it moves away what remains?It is this only.When Athman leaves body the body of five elements does not remain.Only Athman remains. That is I or Aham and not this physical body. Sun is the Kaalaathman or Athman of time as far as earth is concerned.Time is of two types.

1.The time made by people for their temporary and day to day needs and carrying out functions. The Muhurtha,hour,day and night,years,etc are in this category.These are based on the saayana movement of various planets around sun.The Vyavaharika time as it is called has a beginning and end.When we say that an individual was born on such and such a date and died on such and such a date the lifespan of that individual has beginning and end.

2.The time without beginning or end.That cannot be destroyed or created.The eternal time .The Athman of this eternal time has to be something with Linga (lakshana) in Akasa (timespace)with parispana ,but in relative inertia to the peripheral structures in the solar system.This symbol of Brahman for earth and its beings is Surya or sun.Thus sun is thought about as symbol of Brahman and not as Brahman itself .When there is a beginning ,there has to be an end.Thus for earth and its beings the law of dharma is that there should be a Yama as son of Surya .This son of Sun is the son of God as a symbol and it is this Guru which teaches Nachikethas here.

SI 5

Na praanena naapaanena martyo jeevathi kaschana

Itharena thujeevanthi yasminnethaavupaasrithou//

Sankara:- Na praanena naapaanena chakshuraadinaa vaa martyo manushyo

dehavaankaschana jeevathi na kopi jeevathi na hyeshaam paraarthanaam

samhatyakaaritwaajjeevanahethuthwamupapadyathe/Swarthenaasamhathena parena

kenachidaprayuktham samhathanaamavasthaanam na drishtam jrihaadeenaam

loke;Thathaa praanaadeenaamapi samhathathwaadbhavithumarhathi/

Atha itharenaiva samhathapraanaadivilakshanena thusarve samhathaa santho jeevanthi

praanandhaarayanthi/Yasminsamhathavilakshana aathmani sathi parasminnethou

praanaapaanou chakshuraadibhi:samhathaavupaasrithou,yasyaasamhathasyaartho

praanaapaanaadi :swavyaapaaram kurvanvarthathe samhatha:sansa:thathonya:sidha

ityabhipraaya://

Man does not live depending upon praana or apaana.The one on which these two depends,is Athman and man lives depending upon that alone.

SI 6

Hantha tha idam pravakshyaami guhyam brahma sanaathanam

Yatha cha maranam praapya aathmaa bhavathi Gouthama//

Sankara:- Hanthedaaneem punarapi the thubhyam idam guhyam gopyam brahma

sanaathanam chiranthanam pravakshyaami yadvijnaanaath sarvasamsaaroparamo

bhavathi,avijnaanaacha yasya maranam praapya yathaathmaa bhavathi yathaa

samsarathi thathaa srunu he Gouthama!//

Gouthama,I will tell you the most secret and sanathana

(eternal)Brahman.I will tell you how the Athman of a dead man attains that .

SI 7

Yonimanye prapadyathe sareeratwaaya dehina:

Sthaanumanyenusamyanthi yathaakarma yathaasrutham//

Sankara:-Yonim yonidwaaram sukrabeejasamanuithaa:santhonye kechid avidhaavantho

moodaa:prapadyanthe sareerathwaaya sareeragrahanartham dehino

dehavantha:yonim pravisantheetyartha:/Sthaanum vrikshaadisthaavarabhaavam

anyetyanthaadhamaa maranam praapyaanusamyanthyanugachanthi/Yathaakarma

yadyasya karma thadyathaakarma yaiyodrisam karmeha janmani kritham

thadvasenethyethath/Thathaa cha yathaasrutham yaadrisam cha vijnaanamupaarjitham

thadanuroopameva sareeram prathipadyantha ityartha:/Yathaaprajnam hi

sambhavaa:ithi srutyantharaath//

Yathprathignaatham guhyam brahma vakshyaameethi thadaaha-

The deeds and knowledge of people determines their acquisition of a new body in a new womb .Some Athman acquire stahavara(fixed like trees etc)bodies. There is a Book of Dead for the Egyptians.A similar one exists for the Tibetan Budhists .The Garudapurana is a Book of the Dead .In Bhagavad Gita and in kata Upanishad we find the ancient Book of the Dead of India.The book of the dead in India and Tibet are almost the same because it was Indian scholars who taught this to Tibet during Budhist period.In 1960's the Oxford University Press published a book"The Tibetan Book of the Dead"(W.Y.Ivans wents).In that book(third edition)a study by CrI Gustav Jung is included.We will discuss some of the teachings o fthis book. Athman ,between death and rebirth ,moves around for 49 days in a Bardo state according to Tibetan way of belief.Their ancestral book has three divisions.

1.Chikayi Bardo :The mental state during time of death

2.chonyid bardo:The dreamy state immeadiately following death

3.Sidpa Bardo :The vasana to take birth again and the events following that.

The dead person ,without internalizing the lessons of Chikayi and Chonyid Bardo ,is subjects itself to dreams of man-woman union Sidpa Bardo and rebirth happens.Carl Jung understood that Freudian psychoanalysis is unable to get away from these womb-dreams and is unable to internalize the Chikayi experiences. Chonyid state is the illusionary imaginations(Mayasamkalpa) of the Karma.They are the remaining mental vasana of the previous janam.Those psychic images are visionary and are reborn in certain individuals and in certain people and they can be called Archetypes according to Jung.Archetypes can take birth(Avathara)in anywhere,in anyone,and in any time .The colours of varna seen by the dead being during Chonyid state denotes four types of wisdom.

- 1.White:The path of light of wisdom like a mirror
- 2.Yellow:The path of light of wisdom of equality called Samatha
- 3.Red:The path of light of differentiation
- 4.Green:The path of light of knowledge of all the actions/kriya

These four lights of wisdom sometimes are visualized by living people in their Sushupthy.It reflects one's psychic powers.For a Lama green is Amoghasidhi ,red is Amithabha,Yellow is Rathnasambava, and white is Vajrasathwa.These four mandala of light or fields of light wre within the heartspace of Vairochana.In the middle of the Mandala is the shining blue light called Dharmadhathu.When one reaches there,the upward journey of Athman stops.Indians call this the Light within Sun (Adityanthargatha), The Prabha of Vishnu with his four Vyuh ,or Jyothi within the heartspace etc.By visualisation of this eternal blue light all karmavasana with its root cause are destroyed.The desire for sensory objects is destroyed.Athman enters the Dharmakaaya which is Timeless.It is in this way ,one reaches from a state of birth(Janma)moving back to reach Chikayi state . Birth –death—chikayi—chonyid—sidpa—again birth is the cycle of common people. Who can tell us the experiences of death ?Only those who have been dead.But since no one comes back after death ,how is this possible? This question is answered by Indians,Tibetans and Egyptians alike:-All people alive are people who have come back from death.We have experienced several deaths and births.Life is only the other side of death.Like a door with a mark "Exit"and "Entrance"on either side of it. Athman has come out and gone into this door several times.Bardo is that internal Bhaava which is between experiences of life and of death,as Sir John Woodroff opined.There is a sloka sung by the Theravada Budhists of Ceylon,Burma,Cambodia and Siam .According to this the secret doctrines are eternally protected by the Devanaaga who are Mahasidha ,within earth, atmosphere and sky .That is ,the protectors of the secret doctrine is the Naaga or serpents.

Akasatha cha bhoomatha

Devanaaga Mahidhika

Punnamtham anumodithwaa

Chiram rakhanthu saasanam

For those who learn the science of consciousness herewith is given a few words in Tibet and India having same meanings

Skyes-nas Bardo- Jagrad state

Ronilam Bardo – swapnam state

Bsamgtan Bardo – Dhyana state

Hehi-kha Bardo –Mrityu or death state

Chhos-nid Bardo- Satha or truth experience

Sidpa-Bardo - Punarjanma experience.

In Garudapurana ,Prethakanda it is said that during time of death and after that by the Prethasradha rites (ancestral rites)a new body is made for the departed soul.There are only two ways for the soul to follow.

1. Become Dharmakaya and reach Vishnupada and remain there for ever

2. Take a different type of body and be born into another womb and continue cycle of birth and death

In this Bhagavad Gand Egyptian books of dead are na and Tibetan and Egyptian books of dead are almost similar. In Thantharaja, method of moving up (Swecha utkranthi) by soul's own will by practicing Praanadharana (wearing of winds) in the 38 Marma points is said. The method of transferring consciousness of soul into another body by one's own will (as Sankaracharya is said to have done) is called Fova in Tibet and this is practiced by Yogins so that they can take to Samadhi at will and leave body at their own will when the time comes. During moment of death, the consciousness which we have as truth of this world is totally lost and this state of total lack of consciousness (which we call coma) is a superconscious awakening to the truth and Tibetan and Indian systems call this a "Clear light of the Void". This enlightenment is seen not only during death, but also in Samadhi state (in those who enquire for it) and in Sushupthi states as well. Gita calls it the light beyond Sun, Moon and Agni, formless, colourless and eternal. Whatever is formless has to be colourless too. By the word Shoonya, Vedanthin does not mean emptiness but absolute truth without direction, movement, cause or effect. That timeless truth is experienced as bliss of Sath or truth. In Pragnaparamitha, the one who experienced and know this truth is the Budha and the one who does not know this is the ignorant. In Indian thought the one who know and experience this truth or Brahman is the Brahmana and the one who doesn't know this is Abrahmana. In Chikayi Bardo the dead soul see the light of Dharmakaya and beyond that, the formless dharmadhathu. This formless Dharmadhathu is called the Budha in Samadhi or Nirvana and from it originate all the Thathaagatha Budha. The symbol of the Dharmakaya for the Budhists is the waveless endless ocean. I read this in 1996 only from the Tibetan Book of the dead from the Town Hall library at Trichur. With wonder I read that passage, because that is how I have been having a recurrent childhood dream (which I have explained in my spiritual autobiography Patheyam). The passage in the book read: "In Dharmakaya lie the essence of the universe including both samsara and Nirvana, which as states or conditions of the two poles of consciousness are in the last analysis, in the realm of pure intellect, identical. Dharmakaya is the essential wisdom of Bodhi, unmodified. Just like the Budhists, the Tamil Sidha traditions also call a person with mind like that of a waveless ocean as Sidha. In Thureeya state (Choruki kidakkum Urai) with highly concentrated internal field of Mandala Sidha gets experience of wisdom. Sidha calls the Truth as greatest (Mahath) Unmai (truth) or the symbol of Vettaveli (the Maha Akasa beyond all). Physical body is a mandala or field. It is a model of the Brahmanda (universe). The vedanthin, Budhist and Sidha explain it in the same way.

Vedanthin	Sidha	Budhist
1. Annamayakosa or gross body (physical) 2. Lingasareera/Sookshmasareera /subtle body with 3 parts Pranamayakosa Manomayakosa Vignanamayakosa 3. Anandamayakosa (Karanasareera) Bliss	1. Paru Udal 2. Nun udal 3 parts Vali udal Mana udal Arivu udal 3. Inpa udal	1. Roopakaaya 2. Sambhogakaaya 3. Dharmakaya

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The kaayasadhana of a sidha is the method to experience the Ananda in the gross body itself. Or it is a transformation of the gross body into the subtlest Anandasareera or bliss of Nirvana. The Kayasadhana of Sidha starts with knowledge of the gross body and then

medical treatment (Maruthuvavignana). For him, the Sidha body (Palludambu) is the Alaya (abode) of Valai (Balaparameswari). It is in the Sidhadeha the knowledge of arts (kalai) and Astronomy (Jyothishagnana) happen. Manthradeha is the abode where the veda and vedantha are known. It is also called Pranavadeha. Gnanadeha is the abode or position of Brahmanubhava or total bliss. The knowledge is thus divided into different parts of the mindscape.

Sthoola (Gross) Jagrath state Vaidya (Maruthuva) knowledge of Medicine

Sidhadeha Swapna state (dream) Sahitya, Sangheetha and Jyothisha (Literature, Music, Astronomy)
Manthradeha Sushupthy (dreamless state) Yoga, Veda, Vedantha

Gnanadeha Thureeyam Brahmanubhava (Nirvana)

There are five types of Anubhoothi or experience for a yogin.

1. The field or level where the worldly experiences are felt like a mirage
2. The field or level where the origin of the Universe is revealed as if in a smoke
3. The field or level at which the pure knowledge is shining now and again as if a firefly (Khadyotha)
4. The field or level at which Gnana is shining as eternal Lamp forever
5. The field or level at which the perfect truth

(Poornasatha) is revealed as the Chidakasa

(energy Akasa) within Hridakasa. The Katopanishad compares this to smokeless flame of an eternal lamp.

When a Jeevanmuktha leaves this physical body behind, their Athman dissolve in the eternal auspicious energy (Chith) forever. The Athman of ordinary Samsarins come back to different yoni or womb and continue cycle of births. Before this, the samsari Athman see some visions about the hemisphere in which they are about to be born. In Sidpa Bardo these visions are given.

1. The swan couples playing about in the calm lakes of the Eastern hemisphere Lupa
2. High and mighty and beautiful Vasthu or constructions. The southern hemisphere

Jambudweepa

3. A lakeside where the horse couple grace. The western hemisphere Balang Chod
4. Lakeside and trees where the cow and bull are grazing. Northern hemisphere Daminyan

The Tibetan book says, among these the soul has to enter the Jambudweepa alone. It is said that from the visions the soul gets an idea of its next birth as asura, deva, human, cave animal, or a ghost. If

a temple made of valuable metal is seen the birth is in Devayoni.If beautiful forests and revolving fire circles in opposite directions seen the next birth is Asurajanma.If caves in mountain,a depression in earth or snow is seen the animal birth is indicated.A treeless plane,small ditches,jungles,forests are seen and hunger and thirst is felt indicates a ghost janma.Black and white houses,black ditches,pain due to heat and cold,sorrowful mourning music etc indicates hell .When such worlds attract ,the soul should not get lured by them and should enter the devajanma.The second chapter 5th vally 7th sloka words"Yoni manye prapadyanthe"should be understood in the terms of Tibetan ancestral rites .

SI 8

Ya esha suptheshu jaagarthim kaamam purusho nirmimaana:thadeva sukram
thadbrahma thadevaamrithamuchyathe/Thasmimllokaa:srithaa:sarve thadu naatyethi
kaschana/Ethadwai thath//

Sankara:- Y aesha suptheshu praanaadishu jaagarthim na swapithi/Katham? Kaamam
kaamam tham thamabhipretham sthriaadyarhamavidyayaa nirmimaano
nishpaadayajaagarthi purusho yasthadeva sukramsubram sudham thadbrahma
naanyadguhyam brahmaasthi/Thadevaamrithamavinaasi uchyathe sarvasaasthreshu
/Kim cha prithivyaadayo lokaasthasminneva sarve
brahmanyaasrithaa:sarvalokakaaranathwaathasya/Thadu naatyethi kaschana ityaadi
poorvavadeva//

Anekathaaarkikakubudhivichaalithaantha:karanaanaam pramaanopapannam
apyaathmaikathwavijnaanamasakriduchyamaanamapyanrujubudheenaam
braahmanaanaam chethasi naadheeyatha ithi thathprathipaadana aadaravathi
puna:punaraaha sruthi:-

Which human being ,creating each of the desires ,is always awake in the sleeping ones,That is the white one.He is Brahman.He is Amritha(eternal nectar).Entire universe depend upon it.No one crosses beyond it.That is This. That supreme consciousness in which everything is reflected and revealed is called the

AmrithaBrahman and the white light here.Even in deep sleep,in coma and death when the senses and body are unaware this is in awakned state and knows all.It has no death and birth.Bhagavad Gita explains that eternal one as Purushothama.It is witness of all,always awake,

undivided beyond timespace and the one who perceives this truth becomes one with it.

SI 9

Agnaiyathaiko bhuvanam pravishto

Roopam roopam prathiroopo babhoova

Ekaathathaa sarvabhoothaantharaathmaaa

Roopam roopam prathiroopo bahiswa//

Sankara:-Agniryathaika eva prakaasaathmaa sambhuvanam

bhavantyasminbhoothaaaneethi bhuvanamayam lokasthamimam

pravishta:anupravishta:roopam roopam prathidaarvaadidaahyabhedam

pratheetyarthaprathiroopa:thathra thatra prathiroopavaandaahyabhedena bahuvidho

babhoova;Eka eva thathaa sarvabhoothaantharaathmaa sarveshaam bhoothaanaam

abhyanthara aathmaathisookshmathwaath daarvaadishviva sarvadeham prathi

pravishtathwaathprathiroopo babhoova bahischa avikrithena swaroopenaakaasavath//

Thathaanyo drishtaantha:-

Just like Agni which is one enters the universe and becomes reflection suitable for each form it enters into,this Eka (one)Srvabhoothantharathman(Athman within everything)is reflected according to the form it takes and is also present outside of each of those forms

too.

Sl 10

Vaayuryathaiko bhuvanam pravishto

Roopam roopam prathiroopo babhoova/

Ekasthathaa sarvabhoothaantharaathmaa

Roopam roopam prathiroopo bahiswa//

Sankara:-Vaayuryathaika ityaadi/Praanaathmanaa deheshuanupravishto roopam

roopam prathiroopo babhoovetyaadi samaanam//

Ekasya sarvaathmathwe samsaaradu:khithwam pasyaiva thadithi praapthamatha

idamuchyathe-

Just like the wind which is One,enters universe and becomes reflected in each form suitable for that form,this Eka Athman within all bodies is reflected accordingly in each and is also present outside of those forms. Agni and Vayu are sarvantharyamin (within everything) and also outside them.Just like that one has to know the Athman in everything and outside everything too.Because it is sarvagatha (enters everything) it is not restricted in one form alone.

Sl 11

Suryo yathaa sarvalokasya chakshurna

Lipyathe chaakshushairbaahyadoshai:

Ekasthathaa sarvabhoothaantharaathmaa

Na lipyathe lokadu:khenaa baahya://

Sankara:- Suryo yathaa cakshusha aalokena upakaaram

*kurvanmoothrapureeshaadyasuchiprakaasanena thaddrsina :sarvalokasya chakshurapi
sanna lipyathe*

*chaakshushairasuchyaadidarsananimithairaadhyaathmikai:paapadoshairbaahyaaischaas
uch-yaadisamsargadoshai:/Eka:samsthathaa sarvabhoothaantharaathmaa na lipyathe
lokadu:khenaa baahya://*

*Loko hyavidyayaa swaathmani adhyasthayaa kaamakarmodbhavam du:kham
anubhavathi/Na thu saa paramaarthatah:swaathmani/Yathaa
rajjusukthikosharagaganeshu sarparajathodakamalaani na rajjuaadeenaam swatho
dosharoopani*

*santhi/Samsargineevipareethabudhyadhyasaanimithaathadoshavadvibhaavyanthe/Na
thadhoshaistheshaam lepa:/Vipareethabudhyadhyasabaahyaa hi the/*

*Thathaathmani sarvo loka:Kriyaakaarakaphalaathmakam vijnaananaam
sarpaadisthaneeyam vipareethamadhyasya thannimitham*

*janmamaranaadidu:khamanubhavathi/Na thwaathmaa sarvalokaathmaapi san
vipareethaadhyaropanimithena lipyathe lokadu:khenaa/Kutha:bahya:rajjvaadivadeva
vipareethabudhyadhyasabaahyo hi sa ithi//*

Kim cha

The eye of world ,the sun is not affected by the blemishes of the external things .Just like that this Athman which is Eka and within all elements is not affected by the external sorrows . The sun is equated to the Athman .The sun witness everything but is not affected by the sorrows of world.Similarly the Athman witness everything in all states but is not affected

by the sorrows

Sl 12

Eko vase sarvabhoothaantharaathmaa

Ekam roopam bahudhaa ya:karothe

Thamaathmastham yenupasyanthi dheeraa-

Stheshaam mukham saaswatham nethareshaam//

*Sankara:-Sa hi parameswara:Sarvagatha:swathanthra eko na thatsamobhyadhiko
vaanyesthi/Vasee sarvam hyasya jagaddriso*

varthathe/kutha: sarvabhoothaantharaathmaa/Yatha ekameva

sadaikarasamaathmaanam visudhavijnanaroopam

naamaroopaadhyasudhopaadhibhedavasena bahudhaanekaprakaaram ya:karothe

swaathmasathaamaathrenaachintyasakthithwaath/Thamaathmastham
swasareerahridayaakaase budhou chaithanyakaarena abhivyakthamityethath/
Na hi sareerasyaadhaarathwamaathmana:Aakaasavadmoorthathwaath;aadarsastham
mukhamithi yadvath/Thametham eeswaramaathmaanam ye
nivruthabaahyavrithayonupasyanthi aachaaryagamopadesamanu
saakshaadanubhavanthi dheeraa vivekinastheshaam parameswarabhoothaanaam
saaswatham nityam sukham aathmaanandalakshanam bhavathi ,nethareshaam
baahyaasakthabudheenaamavivekinaam
swaathmabhoothamapyavidyaavyavadhaanaath//

Kim cha-

That Eka and attractive Athman within all changes the One to many.The bold one who see it within own Athman gets eternal bliss.Others do not get that.

The one who directly perceives Brahman/Athman within is not touched by sorrows of world and is in perpetual state of bliss.Vasi is the one who attracts everyone.And also the one who has everything and everyone under his attractive power.He/she has no desires. Since no desires no sorrows either.

Sl 13 Nityonityaanaam chethanaschethanaanaam

Eko bahoonaam yo vidadhaathi kaamaan

Thamaathmastham yenupasyanthi dheeraa-

Stheshaam shaanthi:saaswathi nethareshaam//

Sankara:-Nityovinaasyanityaanaam vinaasinaam/Chethanaschethanaanaam

chithayithrunaam brahmaadeenaam praaninaam agninimithamiva daahakathwam

anagninaamudakaadinaamaathmachaitanyanimithameva

chethayithruthwamanyeshaam/Kim cha sa sarvajna:sarveswara:kaaminaam

samsaarinaam karmaanuroopam kamaankarmaphalaani swaanugrahanimithaamscha

kaamaanya eko bahoonaan anekeshaamanaayaasena vidadhaathi

prayachatheetyethath/Thamaathmastham ye anupasyanthi dheeraastheshaam

saanthi:uparathi:saaswathi nityaa swaathmabhoothaiva

syaannethareshaamanevamvidhaanaam//

It is the eternal of the eternal.The energy of all the energetic .It is the eka that attains all desires of all,and the bold one who perceives it within own Athman gets eternal peace.Others do not get it.People who run after desires do not get peace.The bold who know and experience I am the eternal energy (Nityachaithanya)

Athman who had fulfilled all Kaama(desires)and nothing more to achieve is liberated from all desires and is peaceful .

14.Thadethadithi manyanthenirdesyam paramam sukham

Katham nu thadvijaaneeyaam kimu bhaathi vibhaathi vaa//

Sankara:- Yathadaathmavijnanam sukham anirdeshyam nirdeshtumasakyam paramam

prakrishtam praakrithapurushavaangmanasayoragocharam api sannivritheshanaa ye

braahmanaasthe yathadethathpratyakshamevethi manyanthe/Katham nu kena

prakaarena thath sukhamaham vijaaneeyaam/Idam

ityaathmabudhivishayamaapaadayeyam yathaa nivruthaishanaa yathaya:/Kimu

thadbhaathi deepyathe prakaasaathmakam thadyathosmadbudhigocharathwena

vibhaathi vispashtam drisyathe kim vaa nethi//

Athrotharamidam bhaathi cha vibhaathi chethi/Katham?

15.Na thathra suryo bhaathi na chandratharakam

Nemaa vidyutho bhaanthi kuthoyamagni:

Thameva bhaanthamanubhaathi sarvam

Thasya bhaasaa sarvamidam vibhaathi//

Sankara:- Na thathra thasminswaathmabhootho brahmani sarvaavabhaasakopi suryo

bhaathi thadbrahma na prakaasayatheetyartha:/Thathaa na chandratharakam nemaa

vidyutho bhaanthi kuthoyamasmaddrishtigochara:agni:/Kim bahunaa yadidamaadikam

sarva bhaathi thathameva parameswaram bhaantham

deepyamaanamanubhaatyanudeepyaathe/Yathaa jalonmukhaadyagnisamyogaadagni

dhanthamanudahathi na swathasthadwathasyaiva bhaasaa deepityaa sarvamidam

suryaadi vibhaathi/

Yatha evam thadeva brahma bhaathi cha vibhaathi cha/Kaaryagathena vividhena

bhaasaa thasya brahmano bhaaroopathwam swathovagamyathe/Na hi

swathovidhyamaanam bhaasanamanyasya karthum sakyam/Ghataadeenaam

anyaavabhaasakathwadarsanaadbhaasanaroopaanaam chaadityaadeenaam

thaddarsanaath//

SI 1

Thritheeyaa valli:-

*Thoolaavadhaaranenaiva moolaavadhaaranam vrikshasya kriyathe loke yathaa ,evam
samsaarakaaryavrikshaavadhaaranena thanmoolasya*

Brahmana:swaroopaavadidhaarayishyevam shashtivallyaarabhyathe-

1.Urdhwamoolovaaksaakha eshoswatha:sanaathana:

Thadeva sukram thadbrahma thadevaamrithamuchyathe

Thasmillokaa:srithaa:sarve thadu naatyethi kaschana/

Ethadwai thath//

Sankara:-urdwamoola urdhvam moolam yath thadvishno:paramam padamabhyethi

soyamavyakthaadisthaavaraantha:samsaaravriksha urdhwamoola:/Vrikshascha

vrakshanaath/Janmajaraamaranasokaaadhyanekaanarthaathmaka:

prathikshanamanyathaaswabhaavo

*maayaamareechyudakagandharvanagaraadivaddrishtanashtaswaroopathwaadavasaane
cha*

vrikshavadbhaavaathmaka:Kadaleesthambavanni:ssaaronekasathapaashandabudhivikal

paaspadasthathwavijinaasubhi:Anirdhaarithedam thathwo

vedaanthanirdhaarithaparabrahmamoolasaarovidyaakaamakarmaavyakthabeejaprabha

voparabrahmavijinaanakriyaasakthidwayaathmakahiranyagarbaankura:sarvapraaniling

abhedaskandasthrunyaajalaavasekodbhoothadarpo

budheendriyavishayapravaalaamkura:sruthismrithinyaayavidhyopadesapalaaso

yajnadaanathapaaadyanekakriyaasupushpa:sukhadukhodbhoothaharshasokajaathanrity

ageethavaadithrakshwelithaasphotithahasithaathrushtarudithahaahaamuchyamuchyethy

aadhyanekasabdakrithathumuleebhoothamahaaravo

vedaanthaviihithabrahmaathmadarsanaasamgasasthrakridocheda esha

samsaaravrikshoswathoswathavathkaamakarmavaatherithanityaprachalithaswabhaava:’

swarganarakathiryakprethaadibhi:saakhaabhi:avaaksaakhaa:;sanaathanonaadithwaach

iram pravrita:/

yadasya samsaaravrikshasya moolam thadeva sukram subram sudham jyothishmath

*chaithanyyathmajyothiswabhaavam thadeva brahma
sarvamahathwaath/Vaacharambanam vikaaro naamadheyamanritham anyadatho
martyam/Thasminparamaarthasatye brahmani lokaa
gandharvanagaramareechyudakamaayaasamaa:paramaarthadarsanaabhaavaavagaman
aa:Srithaa aasrithaa :sarve samasthaa utpathisthithilayeshu/Thadu thadbrahma
naanyethi naathivarthathe mridaadimiva ghataadikaaryam kaschidapi
vikaara:/Ethadwai thath//
yadvijnaanaadamrithaa bhavantheetyuchyathe jagatho moolam thadeva naasthi
brahmaasatha evedam ni:sruthamithi/
thanna-*

This great Banyan tree with roots above and branches below is eternal.This itself is light.This is Brahman.This is Amritha.All worlds depend upon it.No one ever crosses it.It is this only.

SI 2

*Yadidam kim cha jagadsarvam praana ejathi ni:srutham
Mahadbhayam vajramudritham ya ethadiduramrithaasthe bhavanthi/
Sankara:-Yadidam kim cha yathkim chedam jagathsarvam praane parasminbrahmani
satyejathi kampakthe thatha eva ni:srutham nirgatham sathprachalathi niyamena
cheshtathe/Yadevam jagaduthpatyaadikaaranam brahma thanmahadbhayam/Mahacha
thadbhayam cha bibhetyasmaadithi mahadbhayam;Vajramudruthamudruthamiva
vajram/Yathaa vajrodruhakaram swaaminamabhimukheebhootham drishtuaa brithyaa
niyamena thachaasane varthanthe thathedam
chandraadityagrahanakshatrathaarakaadilakshanam jagathseswaram niyamena
kshanam apyavisraantham varthatah ityuktham bhavathi/ Y aethadvidu
:swaathmapravrithisaakshibhoothamekam brahmaamrithaa amaranadharmaanasthe
bhavanthi//
Katham thadbhayaajjagadvarthatha ityaaha-*

Whatever is this world ,all that is spreading in the Praana .(Moves ,flows and spreads in the winds/paana).It creates fear just like a raised Vajra (weapon of Indra).The scholar who knows it becomes Amritha.The tree of samsara is fearful and dangerous .For an ordinary person Brahman as the Athman of Time(Kaalathman)is fearful and dangerous but for a scholar the worldly life is fearful and dangerous..

SI 3

Bhayaadasyaagnisthpathi bhayaathpathi surya:

Bhayaadindrascha vaayuscha mrityurdhaavathi panchama:

Sankara:- Bhayaadbheetyaa parameswarasyaagni:thapathi bhayaathapathi suryo

bhayaad indrascha vaayuscha mrityurdhaavathi panchama:/Na heeswaraanaam

lokapaalaanaam samarthaanaam sathaam niyanthaa chedvajrodruthakaravanna

syaaathswaamibhayabheethaanaamiva brityaanaam niyathaa pravrithirupapadyathe //

Thacha-

Fearing it the fire burns.The sun burns.Indra ,Vayu and the Panchama(5th one)Mrityu runs.

Sl 4 Iha chedsakadbodhyum praaksareerasya vistrasa:

Thatha:sargeshu lokeshu sareerathwaaya kalpathe//

Sankara:-Iha jeevanneva chedyadyasakath saknothi

saktha:sanjaanaathyethadbhayakaaranam brahma bodhyumavaganthum praakpoorvam

sareerasya vistrasovasthramsanaathpathanaathsamsaarabandhanaaduimuchyathe/Na

chedsakadbbodhyum thatha:anavabodhaathsargeshu sriyyanthe yeshu

sthrashtavyaa:praanina ithi sargaa;prithivyaadayo lokaastheshu sargeshu lokeshu

sareerathuaaya sareerabhaavaaya kalpathe samartho bhavathi sareeram

grihanaatheetyartha:/Thasmaaschareeravisramsanaathpraagaathmabodhaaya yanna

aastheya://

Yasmaadihaivaathmano darsanam aadarsasthasyaiva mukhasya spashtamupapadyathe

na lokaanthareshu brahmalokaad anyathra ,sa cha dushpraapa:Katham?Ityuchyathe-

Before the body falls,if one is unable to cognize this ,he/she has to take birth again in the cycle of creation of the world.

Sl 5

Yadaarse thathaathmani yathaa swapne thathaaa pithruloke

Yathaasthu pareeva dadruse thathaa gandharvaloke chaayaathapayoriva brahmaloke//

Sankara:- Yathaadarsa prathibimbabhootham aathmaanam pasyathi

lokotyanthaviviktham thathehaathmani swabudhou aadarsavannirmaleebhoothaayaam

viviktham aathmano darsanam bhavatheetyartha:/

Yathaa swapneviviktham jaagradasanodbhootham thatha pithrulokeviviktham eva

darsanamaathmana:karmaphalopabhogaasakthathwaath/Yathaa chapsu

avibhakthaavayavamaathmaroopam pareeva dadriso paridrisyatha iva thathaa

gandharvalokevivikthameva darsanamaathmana: /Evam cha lokaanthareshwapi

saasthrapraamaanyaadavajamyathe/Chaayaathapayo :ivaathyanthaviviktham

brahmaloka eva ekasmin/Sa cha

dushpraapotyananthavisishtakarmagnaanasaadhyathwaath/

Thasmaadaathmadarsanaayehaiva yanna: karthavya ityabhipraaya://

Kathamasou bodhavya:kim vaa thadavabodhe prayojanamityuchyathe-

Just as that in a mirror in the Athman too. Just as what is in a dream ,that in the ancestral world too (Pithruloka). Just as that in the waters ,in the higher worlds too. There are Thapas(heat and light)and its shadow (chaaya)even in Brahmaloka.

Mirror-Athma

Swapna-Ancestral world

Waters- sky

Shadow-light

That is the comparison. The mirror reflects the face .Athman is reflected in a person's Adarsa (ideals/ideology). The dreams reflects the ancestral worlds. The water reflects the sky. Th pure Thapas or light and its shadow is there in the same way in the world of Brahman. The light of Paramathman is reflected in each Jeevathman .If a jeevathman gets the Brahma experience his/her mirror (jeevathman)will definitely reflect the rays of that experience. And that is visualized by others. By the sweet,compassionate,meaningful ,pure thoughts,actions and words that mirror reflects the Brahmanubhava and others recognize it .

SI 6

Indriyaanaam prithakbhaavamudayaasthamayou cha thath

Prithaguthpadyamaanaanaam mathwaa dheero na sochathi//

Sankara:- Indriyaanaam srothraadeenaam swaswavishayagrahanaprayojanena

swakaaranebhya aakaasaadibhya:prithag uthpadyamaanaamatyanthavisudhaath

kevalaacchinmaathraathmaswaroopathprithakbhaavam

swabhaavavilakshanaathmakathaam thathaa

theshaamevendriyaanaamudayaasthamayou chothpathipralayou

jaagradswaapaavavasthaapekshayaa naamna ithi mathwaa gnaathwaa vivekatho dheero

dheemaanna sochathi /Aathmano nityakaswabhaavasya

avyabhicharaachokakaaranathwaanupapathe:/Thathaa cha srutyantharam tharathi

sokamaathmavith (Ch U 7.1.3)ithi//

Yasmaadaathmana indriyaanaam prithagbhaava uktho naasou bahiradhiganthavyo

yasmaathpratyagaathmaa sa sarvasya/Thathkathamithyuchyathe-

The bold one (Dheera), knowing the fact that the senses with differences and their rise and fall (birth and death)

are separately created out of one's Athman has no sorrow over such things.

SI 7 & 8

7.Indriyebhya: param mano mansa:sachamuthamam

Sachaadathi mahaanaathmaa mahathovyakthamuthamam

Sankara:- Indriyebhya :param mana

ityadi/Arthaanaamihendriyasamaanajaatheeyathwaadindriyagrahanenaiva

grahanam/poorvavadanyam/Sthwasabdaad budhirihochyathe//

8.Avyakthaathu para:purusho vyaapakolinga eva cha

Yam gnaathwaa muchyathe janthuramrithathwam cha gachathi//

Sankara:- Avyakthaathu para:purusho vyaapako vyaapakasyaapyaakaasaadai:sarvasya

kaaranathwaath/Alingo lingyathe gamyathe yena thallingam budhyaadi

thadavidyamaanamapyethi soyamalingam eva/ Sarvasamsaaradharmavarjitham

ityethath/Yam gnaathwaa aachaaryatha:sasthrathascha muchyathe

jaanthu:avidyaadihridayagranthibhirjeevanneva pathithepi sareeremrithathwam cha

gachathi solinga:parovyakthaath purusha ithi poorvenaiva sambandha://

Katham tharhyalingasya darsanam upapadyatha ityuchyathe-

Mind is beyond senses.Sathwa is above mind.Mahan Athman is above Sathwa.Avyaktha Is beyond Mahan Athman.Purusha is beyond Avyaktha.Purusha is spread

everywhere.Purusha is Alinga(without Linga) .The one who knows it attains Amrithathwa.

SI 9

Na samdrise thishtathi roopamasya

Na chakshushaa pasyathi kaschanainam

Hridaa maneeshaa manasaabhikluptho

Ya ethadwiduramrithaasthe bhavanthi//

Sankara:- Na samdrise samdarsanavishaye na thishtathi pratyagaathmanosya

roopam/Atho na chakshushaa sarvendriyena

chakshurgrahanasyopalakshanaaarthathwaath pasyathi nopalabhatham kaschana

kaschith apyenam prakrithamaathmaanam/

Katham tharhi tham pasyedithyuchyathe/Hridaa hrithsthayaa budhyaa/Maneeshaa

manasa:Samkalpaadiroopasyeshte niyanthruthwenethi maneet thayaa hridaa

*maneeshaavikalpayithwaa manasaa mananaroopena samyagdarsanena
abhikluptobhisamarthithobhiprakaasitha ityethath/Aathmaa gnaathum asakya ithi
vaakyasesha:/Tham aathmaanam brahmaithadhye viduramrithaasthe bhavanthi//
Saa hrinmaneet katham praapyana ithi thadartho yoga uchyaathe-*

His form is not in front.No one has ever seen it with eyes.He is revealed by heart,by intellect and by mind .The one who knows this becomes Amritha. That light is Nirvikalpa ,nirguna,lingarahitha,and rooparahitha and that cannot be seen with naked physical eye.That energy has to be revealed in pure intellect within mind in a compassionate heart.Though unseen by gross eye ,it is manifested within and experienced by good hearts with pure intellect.(The sloka is seen with a padabheda Hrida Hridistham Manasa in Swethaswethara Upanishad 4-20).

Sl 10,11

*Yadaa panchaavathishtanthe gnanaani manasaa saha
Budhischa na vicheshtanthi thaamaahu :paramaam gathim//
Sankara:-Yadaa yasminkaale swavishayebhyo nivarthathaanyaathmanyeva pancha
gnaanaani gnaanarthathwaachothraadeeni indriyaani gnaanaanmuchyanthe
avathishtanthe saha manasaa yadanugathaani thena
samkalpaadivyaavritthenaantha:karanena budhischaadhyavasaayalakshanaa na
vicheshtathi swavyaapareshu na vicheshtathe na vyaapriyathe thaamaahu :paramaam
gathim//
Sankara:-Thaam yogamithi manyanthe sthiraamindriyadhaaranaam
Apramathasthadaa bhavathi yogo hi prabhavaapyayou//
Sankara:- Thaaameedriseem thadavasthaam yogam ithi manyanthe viyogameva
santham/Sarvaanarthasamyogaviyogalakshanaa heeyamavasthaa yogina:/Ethasyaam
hyavasthaayaamavidyaadhyaropanavarjithaswaroopaprathishta aathma/Sthiraam
indriyadhaaranam sthiraamachalaam indriyadhaaranaam baahyaantha:karanaanaam
dhaaranamityartha:/
Apramatha “pramaadavarjitah:samaadhaanam prathi nityam yathnavaansthadaa
thasminkaale yadaiva pravritthayogo bhavatheethi saamarthyaadavagamyathe /Na hi
budhyaadicheshtaabhaave pramaadasambhavosthi/Thasmaathpraageva
budhyaadicheshtoparamaadapramaado vidheeyathe/Athavaa yadaivendriyaanaam
sthiraa dhaaranaa thadaaneemeva
nirankusamapramathathwabhyatha:abhidheeyathepramathasthadaa
bhavatheethi/Kutha:? Yogo hi yasmaath prabhavaapyayou upajanaapaayadharmaka*

ityarthothopaayaparihaaraayaapramaada:karthavya ityabhipraaya://

Budhyaadhicheshtaavishayam ched brahmedam thadithi visheshatho grihyeth

budhyaadyuparame cha grahanakaaranaabhaavaath anupalabhyamaanam naasthyeva

brahma /Yadwi karanagocharam thadastheethi prasidham loke vipareetham chaasath

ityathaschaanarthako yoga:/Anupalabhyamaanathwaadwaa naasthityupalabdhavyam

brahmeteyevam praaptha idamuchyathe-satyam,

When all the five are fixed ,when knowledge is joined within mind,when intellect is movementless without actions,that is called Paragathy. In Samadhi the five senses are well controlled.Intellect is concentrated and fixed.Then knowledge is revealed in mind.This gives Brahmanubhava which is the ultimate Gathi (Paragathy).This is the explanation for the “Hridaaa maneeshaa Manasabhikluptho” said in 9th sloka.

Sl 11

That fixed Indriyadharana is known by the term “Yoga”.Then one becomes devoid of mistakes and illusions.Yoga is the place or sthaana of prabhava and pralaya (creation and destruction of all).

Sl 12 Naiva vaachaa na manasaa prrappthum sakyo na chakshushaa

Astheethi bruvathonyathra katham thadupalabhyathe//

Sankara:-Naiva vaachaa na manasaa na chakshushaa naanyairapindriyai:praapthum

sakyatha ityarth:/Thathaapi sarvavishesharahithopi jagatho moolam

ityavagathathwaadasthyeva kaaryapravilaapanasya asthithwanishtathwaath/Thathaa

heedam kaaryam sookshmathaarathamypaarasparayainaanugamyamaanam

sadbudhinishtaamevaavagamyathi/Yadaapi vishayapravilaapanena pravilapyamaanaa

budhisthadaapi saa sathpratyayagarbhaiva vileeyathe/Budheerhi na:pramaanam

sadasathoryarthathmyaavagame/

Moolam chejjagatho na syaadasadanuithamedevam kaaryamasadityevam gruhyathe na

thedasthi sathsadithyeva thu grihyathe;yathaa mridaadikaaryam

ghatadimridaadyanuitham/Thasmaajjagatho

moolamaathmaasteetyevopalabdavyam/Kasmaath?Astheethi broovathosthithwavaadina

aagamaarthaanusaarina:sradhaanaadanyathra nasthikavaadini naasthi jagatho

moolamaathmaa niranuayamevedam kaaryamabhaavaantham pravileeyatha ithi

manyamaane vipareethadarsini katham thadbrahma thachatha upalabhyathe na

kathanchanopalabhyatha ityarth://

Thasmaadapohyaasaduaadipaksham aasuram-

One cannot attain it with eye, word or mind. How can one get it from those who do not say that it exists (ASTHI).?

Only from those who have experienced Brahman and say that it exists, one can know it. From scholars and from argumentative books or from naked eye and senses and from people who believe that it does not exist (Naasthi) since they have not experienced it one cannot expect to get a knowledge of it. So choosing a Guru is important for a Brahmacharin.

Sl 13

Astheetyevopalabdavyasthathwabhaavena chobhayo:

Astheetyevopalabdasya thathwabhaava: praseedathi//

Sankara:-Astheetyeva atmopalambavya: sathkaaryo budhyaadyupaadhi:/Yadaa thu

thadrahithovikriya aathmaa kaaryam cha kaaranavyathirekena naasthi

Vaacharambanam vikaaro naamadheyam mrithikethyeva satyam (Ch U 6.1.4) ithi

sruthesthadaa yasya nirupaadhikasyaalingasya

sadasadaadipratyayavishayathwvarjithasyaathmana: Thathwabhaavobhavathi thena cha

roopena aathmopalabdavya ityanuvarthathe/

Thathraapyubhayo:

sopadhikanirupaadhikayorasthithwathathwabhaavayo: nirdhaaranaarthaa

shashtipoormastheetyevopalabdasyaathmana:

sathkaaryopaadhikrithaasthithwapratyayenopalab

dasya ityarthas: Pasuaathpratyasthamithasavopaadhiroopa aathmana, sthathwabhaavo

vidithaavidithaabhya manyodwayaswabhaava: nethi nethi (B U 2.3.6; 3.9.26) ithi

asthoolamananuhaswam (B U 3.8.8) Adrisyenaathmyenirukthenilayane (Tha U

2.7.1) ityaadi sruthinirdishta: Praseedatyabhimukheebhavathi athmaprakaasanaaya

poorvamastheetyupalabdhavatha ityethath//

One has to attain it as "Asthi" only. And also experience in Thathwabhava. For the one who had the experience that it exists (Asthi) the Thathwabhava is revealed naturally. This is an answer to the question whether scholarly arguments and logic is superior to the direct perception (swanubhoothy). Several modern scholars who argue that Sankara had only argumentative knowledge and logic and his works of swanubhoothy like Soundaryalahari are not his, should see the commentary to this sloka. Both swanubhoothi and logic are essential and important for a balanced attitude. But for direct perception of Brahman swanubhoothy is the final word and the mere scholarship cannot give that experience. The direct experience naturally brings in its turn the ability to speak logically and to prove scientifically that experience so that others also get a glimpse of its importance. The logical commentaries are all the directives given by a great teacher who had direct experience to reveal the Asthithwa of that truthful experience. That WORD is naturally given to the Guru (whether literature/music or any other art and science) by Vagdevi/Srividya herself. In swanubhoothi Vagdevi is born as Swayambhu within the Guru's heart as revealed word.. That is why

Sankara said that Creativity(Srishty)is the internal nature of one who is complete or perfect (Swayampoorna)by himself/herself.

Sl 14

Yadaa sarve pramuchyanthe kaamaa yesya hridi srithaa:

Atha martyomritho bhavatyathra brahma samasnuthe//

Sankara:-Yadaa yasminkaale sarve

kaamaa:kaamayithavyasyaanyasyaabhaavaathpramuchyanthe viseeryanthe yesya

praakthaprathishedaadvidusho hridi budhou srithaa aasrithaa:/Budhirhi

kaamaanaamaasrayo naathmaa/Kama:samkalpa(BU 1.5.3)ityaadisrutyantharacha/

Atha thadaa martya:praakprabodhaath aaseethsa

prabodhotharakaalamavidyaakaamakarmalakshanasya mrityorvinaasaadamritho

bhavathi/Gamanaprayojakasya mrityorvinaasaadgamanaanupapatherathehaiva

pradeepanirvaanavathsarvabandhanopasamaath brahma samasnuthe

brahmaivabhavatheetyartha://

Kadaa puna:kamaanaam moolatho vinaasa ityuchyathe –

When all the desires of this heart are liberated man becomes eternal.(Martya becomes Amartya).And becomes Brahman.

Sl 15

Yadaa sarve prabhidyante hridayasyeha granthaya:

Atha martyomritho bhavatyethaavadwayanrisaasanam//

Sankara:- Yadaa sarve prabhidyathe bhedam upayanthi vinasyanthi hridayasya

budheriha jeevatha eva granthayo granthivad dridabandhanaroopaa avidyaapratyayaa

ityartha:/Ahamidam sareeram mamedam dhanam sukhi du:khi chaaaham

ityevamaadilakshanaasthadvipareethabrahmaathmapratyayopajananaad

brahmaivaahasmi asamsaareethi vinashteshuavidyaagranthishu thaannimitha

:kaamaa moolatho vinasyanthi/Atha martyomritho

bhavatyethaavadyethaavadevaithaavanmaathram naadhikamasthi tyasamkaa

karthavyaa-anusaasanamanusishtirupadesa:sarvavedanthaanaamithi vaakyasesha://

Nirasthaaseshaviseshavyaapibrahmaathmapratipatyaa

prabinnasamasthaavidyaadigrantherjeevaitha eva brahmabhoothasya vidusho na

gathirvidyatha ityukthamathra brahma samasnutha ityukthathwaath/Na thasya praanaa

uthkraamanthi brahmaiva sanbrahmaapyethi(BU 4.4.6)ithi srutyantharascha/

Ye punrmandabrahmavido vidyantharaseelinascha brahmalokabhajo ye cha

*thadvipareethaa:samsaarabhaaja:theshaameva gathivisesha
uchyatheprakrithothkrishtabrahmavidyaaphalasthuthaye//*

*Kim chaanyadagnividya prusthaa pratyukthaa cha/Thasyaacha phalapraapthiprakaaro
vakthavya ithi manthraarambha:/thathara-*

When all the bonds of the heart are untied then Man becomes eternal. That is the teaching.

Sl 16

Satham chaikaa cha hridayasya naadya-

Sthaasaam moordhanamabhini:sruthakaa

Thapordhwamaayannamrithathwamethi

Vishuanganyaa uthkramane bhavanthi

Sankara:-Satham cha sathasamkhyakaa ekaa cha sushumnaa naama purushasya

hridayaadvini:sruthaa naadya:siraasthaasaam madhye moordhaanam bhithwaa

vini:sruthaa nirgathaa sushumnaa naama/Thayaanthakale hridaya aathmaanam

vaseekritya yojayeth/

Thathaa naadyordhwamuparyayan

gachannaadityadwaarenaamrithathwamamaranadharmathwamaapekshikam/Aabhoothas

amplavam sthaanamamarithathwam hi bhaashyathe (VishnuPuraanam 2.8.17)ithi

smrithe:/Brahmanaa vaa saha kaalaantharena mukhyamamrithathwamethi bhukthwaa

bhogaananupamaanbrahmalokagathan/Vishuangnaanaavidhagathaya:Anyaa naadya

uthkramane nimitham bhavathi samsaaraprathipatyartho eva bhavantheetyartha:/

Idaaneem sarvavallyaryopasamhaaraarthamaaha-

The Naadi of this heart are hundred and one (satham +eka). One of them flows to Moordha or top of head. It attains Amrithathwa moving upwards. All the others who travel through the other 100 naadi ,after death attain other wombs and are reborn.

Sl 17

Angushtamaathra:purushontharaathmaa

Sadaa janaanaam hridaye samnivistha:

Tham swaachareeraathpravrihenmunchaadivepeekaam dhairyena

Tham vidyaachukramamritham tham vidyaachukramamrithamithi//

Sankara:- Angushtamaathra:purushontharaathmaa sadaa janaanaam sambandhini

hridaye samnivisthe yathaavyaakhyatha:tham swaadaathmeeyaachareeraathpravriheth

*udhyachennishkarshathprithakkuryaadityartha:/Kimivetyuchyathe munjaadiva
ipeekaamanthasthaam dhairyenaapramaadena/Tham sareeraannikrishtam
chinmaathram vidyaadwijaaneeyaachukramamritham yathoktham brahmethi
dwirvachanamupanishatparisamaaptyarthamithisabdacha//*

Vidyaasthutyarthaayamaakhyaayikaarthopasamhaarodhyunochyathe102

The Purusha having the size of a finger is always within the hearst of all. Boldly separate and carry it from own heart to a piece of grass .Know that purest Amritha.

This is what the sanyasins call Athmapinda or performing the last rites for one's own Athman. While we are alive to think that this body is dead matter ,and only Athman is eternal pure light and do ancestral rites for own Athaman .This is a bold step to be done by a sanyasin .

Sl 18 *Mrityuprokthaam nachikethotha labdhwaa*

Vidyaamethaam yogavidhim cha krithsnam

Brahmapraaptho virajobhoodhvimrityu-

Ranyonyevam yo vidadhyaathmameva//

Sankara:-Mrityuprokthaam yathokthaamethaam brahmavidyaam ygavidhim cha

kritsnam samastham sopakaranam saphalamityethath/Nachikethaa varapradaanath

mrityorlabdhuaa

praapyetyartha:kim?Brahmapraapthobhoonmukthobhavadityartha:/Katham?

Vidyaapraaptyaa virajo vijathadharmaadharmo vimrityurvigathakaamaavidyascha

sanpoorvamityartha:/

Na kevalam nachikethaa eva anyopi nachikethovadaathmavid adhyathmameva

nirupacharitham pratyak swaroopam praapya

thathwamevetyabhipraaya:naanyadroopamapratyagroopam/hadevamadhyaanthamevam

ukthaprakaarena veda vijaanaatheetyevamvithsopi viraja:sanbrahmapraaptyaa

vimrityurbhavattheethi vaakyasesha://

Shishyaachaaryayo:pramaadakrithaanyaayena

vidyaagrahaprathipaadananimithadoshaprasamanaartheyam saanthi :uchyathe-

The Vidya (education)and Yogavidhi which was given (advised)by Mrityu(death) was attained by Nachikethas.He attained Brahman and reached Vairaja(Virajam= without Rajas or dust).He was liberated from the ties of death forever .Whoever attains this knowledge becomes liberated from death's grip and from bondages.

Om saha naavavathu

Saha nou bunakthu

Saha veeryam karavaavahai

Thejaswi naavadheethamasthu

Maa vidwishaavahai

Om shanthi:!om shanthi:! Om shanthi:!

AITHAREYA UPANISHAD



Photo: Human figure with Anjalimudra. (Wynad Thirunell temple)

Chapter 1

Aithareya Upanishad is the 4th 5th and 6th chapters of the second Aranyaka of Aithareya Brahmana. The first three chapters are describing the Karma. Aithareya Upanishad portion describes the Athman .

When the Karma was being explained, method of dhyana of Uktha was also said. Uktha is Praana. It is the Hiranyagarbha. Do concentrated dhyana on it as “I am that Uktha .I am Praana” and become one with it. The Brahman which is Sath is Praana . That alone is the only Iswara. (Kousee.11.2; Maith.V11 .7). Karma is for householders. Sanyasin is liberated from all karma and its effects.

Shanthipaada :

Om. Vang me manasi prathishtithaa mano me vaachi prathishtithamaviraaveerma edhi.

Vedasya ma aaneestha: srutham me maa prahaasi:

Anenaadheethenaahoraathraansandhadhaamyurtham vadishyaami.

Satyam vadishyaami.

Thanmaavavathu.

Thadvakthaaramavathu.

Avathu maamavathu vakthaaramavathu vakthaaram.

Khanda1

Sl 1

Om Aathmaa vaa idameka evaagra aaseeth. Naanyathkinchana mishath. S eekshathaa

lokaannu srujaa ithi .

Om . The Only One Athman was there in the beginning. There was no other ,not even to wink an eye. It thought. Let me create the worlds. In the beginning ,this cosmos with name and form did not exist. There were no stars, solar system, moon or earth. There were no living organisms to witness the world either. That energy field which is indivisible, eternal, seemingly empty alone existed. The Rishi takes us to that prehistoric origins of universes which the Rgveda speaks of in Nasadeeyasuktha. A time when there were no living things or human beings to see or think. The Brahman as eternal thought and consciousness ,as energy field alone existed as if in a Yoganidra over the causal waters of cosmos. Yoganidra is a Samadhi state. The state of Brahman in Samadhi or yoganidra is like the highly concentrated energy state of a Yogin who is one with truth/Brahman . If one can give a symbol to such a state of Brahman ,it will only be Poojya/Soonya represented as a 0.

The Nadabrahman which is Anantha (endless) aroopa(formless) before manifesting as a form that can be seen, as a word that can be heard, was beyond all language and the most venerable and therefore called Poojya(worshippable). It is Sath (truth)and Chith(energy)and bliss(ananda)but appears as empty (soonya)to minds which cannot go deep in meditation. In that absolute truth(sath)there is no direction, spacetime, beings, movement ,cause and effect. Everything is merged as One single whole. Its form is Chith(concentrated energy). It is called Hindsath(The truth of the Hindu/Indian people)by medieval Arab mathematicians. It is called Khahara by the Indian

astronomers. Bhaskaracharya compares it to the Anantha (endless) Achyutha (destructionless/ nonreducible) Mahavishnu during Pralaya (delusion) who is without emotions (Vikararahitha) even when numerous Raasi enters and numerous Raasi are created from Him. The Khahara like Vishnu is vikararahitha and changeless even if we multiply, divide, add or subtract any numbers of Raasi from it.

$$0 \times n = 0$$

$$0/n = 0$$

$$0 - n = 0$$

$$0 + n = 0$$

Yet, we can add any number of Prapancha (universes) to it created out of it. All dravya (objects including the multiverses) are situated within the Khahara, created out of Khahara, and merge in Khahara. Dravya is only the sandreebhaava (dense solidified manifested form) of the Khahara (energy field). If we divide it again and again what we get back is Khahara itself. The energy is released when we do this to any dravya. (Modern science has proven this). That is there is only two types of objects in nature. The changing and the eternal. In subtle analysis, even the changing object is ultimately changeless energy only and thus ultimately there is only One truth, that is eternal changeless. This is the logic.

If $n/n=0$; and $0/n$ also $=0$, then n must be 0.

And if $n=0$

Prakrithy=Brahman

Dravya=Urja (energy).

This logic is similar to the spacetime continuum and Einstein's famous energy equation, but in Sanskrit. In Mandukyakarika it is said 'Kaalaath prasoothi Bhoothaanaam'. That is both time and Khaharam (timespace) is said to be the same and from it is born all elements. Is the universe eternal or destroyable? Two answers are possible. It is eternal. Or it is temporary and destroyable. Vedantha in its method first thinks of a universe that is destroyable and an opposite principle that is nondestroyable and eternal and calls it the Brahman. Then by a simple mathematical logical induction proves that there is nothing but eternal Brahman and even the seemingly temporary universe is ultimately Brahman only and therefore eternal. It is interesting that Einstein's theory also adopts such a logical method.

1. If we divide the density of the dravya of prapancha (including stars etc) by the volume

of space in which it is contained and if we get an answer as zero, then the prapancha must be eternal, anadi, anantha. Total mass of stars/Volume of space through which they are scattered $=0$ $=$ Infinite.

2. But if we get as answer any number other than zero, then the prapancha has to be temporary.

If dravya is $=1$, and Khahara is $=0$;

Then $1/0=0$. Therefore this state is improbable.

If dravya $=0$ and khahara $=0$,

Then 0/0=0 and that is eternal state.

To think of such a state before creation of universe is done by both the modern scientist as well as the most ancient Rishi. In that state of total absolute calm, is produced a slight vibration which is the first movement of the dense energy state, or the first wave in a

calm ocean of energy, the sarga or creation starts.

SI 2

Sa imaamllokaanasrujatha. Ambho mareechormaramaapodombha: parena divam dhou

prathishtaanthariksham mareechaya: Prithivaa maro yaa adhashtaatha aapa:

The Ambhas, Mareechi and Aapas were formed. Ambhas is that waters above the Svarloka and Mareechi is the rays of light/energy that is fixed in the atmosphere in naadi (or specific pathways /canals) just as the energy circulates in our biological body. Mara means that which ends. It is opposite of Amara (deathless). Thus earth, other celestial planets and stars etc are only Mareechi and they may be destroyed or have a beginning and end. So too all things on earth. The waters below are called Apas. If Ambhas is Karanajaladhi (causal ocean) Apas is samsarajaladhi (life waters).

From the Brahman which has no beginning, end or middle, which is poojya, poojaneeya, sath, chith and ananda, were thus created the multiverses just like

bubbles. The dravya were created like bubbles and foam from the unfathomable energy ocean. Sankara uses the term Vyaakrithaphena (the manifested foam) for entire creation.

SI 3

Sa eekshathe me nu lokaa lokapaalaannu srijaa ithi sodbhya eva purusham

samudruthyaamoorchayath.

SI 4

Thamabhyathapathasyaabhithapthasya mukham nirabhidyatha yathaandam

mukhaadvaajvaachognirnaasike nirabhidyathaam naasikaabhyaam

praana: praanaadvaayurakshini nirabhidyethaamakshibhyaam chakshurachakshusha

Aaditya: karno nirabhidyathaam karnaabhyaam srothram

srothraadhisaasthwanirabhidyatha thwacho lomaani lomabhya oshadhivanaspathayo

hridayam nirabhidyatha hridayaanmano manasachandramaa naabhirnirabhidyatha

naabhyaam apaanopaanaanmrityu: sisnam nirabhidyatha sisnaadrethaa rethasa: aapa:

Brahman thought. These are the worlds. Let me create protectors for worlds. Thus from waters he took out Purusha and gave a form to it.

When thought was created, word was born. From Pasyanthi (sight) madhyama (middle) and vaikhari (spoken word) were born. From the Purushothama state where there is no second, was born the Aksharapurusha. From the Tapas (heat) of self the Aksharapurusha expanded organ by organ. First his face expanded and an opening, the mouth was formed in it. The face was divided into

two by that mouth, and as if an egg of bird is broken, the mouth was split opened in the face. From that mouth came the word and fire was formed from it. Similarly nose, and from it praana, and from praana, the vaayu were formed. From eyes, the Chakshu, from chakshu the surya, were formed. From ears the hearing, and from hearing the directions were born. From skin the hairs, from hairs the Oushadi and vanaspathi were born. From heart, the mind, and from mind the moon were born. From nabhi, Apaana and from apaaana Mrityu (death) were born. From the generative organ rethas (sperm) and from rethas, waters were born. Aapa: is Sthreelinga and is nityabahuvachana (feminine gender and forever plural) and waters is Aapa: and from it all beings, male and female are born.

The word Ikshathe in the first sloka is noteworthy. In Brahmasuthra Ikshathyadhikarana it is said Ikshatherna asabdam. That which is not a sabda (sound) cannot be visualized. That is, Sabda exists as Anaadi (beginningless) with Brahman. Akasa is both energy field and having form of sound simultaneously. It is Sruthi and Chakshu simultaneously. The thureeya without timespace divisions, which is Nadabrahmakaivalya is having qualities of Akasa. Therefore Astronomy (Jyothisha) is included under Sabdasasthra by Gargyayana in his Pranavavada. Pranava become manifested as swasthika form in Rasichakra (zodiac). In form of swara it becomes heard as sound and language. Brahman manifests as the eight Murthy (forms) in Brahmanda and Pindanda (cosmos and planets, stars and living things). They are Fire,

word, eye, sun, praana, vayu, sruthi, directions. What Mandukyakarika calls as Sarvadrik Purushothama which is Thureeya, thus gave birth to the eight Dikpala or protectors of the world. These are Aksharapurusha.

Moorthithwe parikalpithe - says Varahamihira. The skin is the uppermost layer of a form which has been given a Murthy (body). From it oushadi / vanaspathy on earth and hairs on living body were created. The mind and moon are similarly equal in the fast movement, for man and for earth. Sasi (moon) means that which moves fast (says Saradathilakathanthra). The moon is located in the heartspace of the solar system, close to the physical body, the earth. The wind that moves down is apaana. This avarohana is equated with death because coming down to earth as a new birth is actually entering the death and birth cycle. Here the first separation of sexes happens. From male generative organ (sisnam) is formed Rethas (semen) and from it the waters of the world which is cause for birth are formed. Here the Avarohana order of creation is complete. The living body (Pindanda) as well as the Brahmanda (cosmos) are created. It is noteworthy that the last in the order is sisna (the male generative organ) so that a sisu (child/infant) is created by a sexual reproduction. And that is the last among the creations. Whatever is created after the sisna is only a sexual reproduction and multiplication at the level of earth and its life. Therefore all living human beings which has a sexual reproduction are called Sisnadeva (divine beings who create and sustain races with a symbol of creation)

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Khanda 2

SI 1

Thaa ethaa devathaa :srishtaa asmin mahatyarnave

praapathamsthamasanaayaapipaasaabhyamanuavaarjath thaa

enamabhuvannaayathanam na:prajaaneehi yasmin prathishtithaa annamadaamethi

When divine beings like Agni were created, they fell into the great ocean called Mahath. He (Brahman) created sorrow due to hunger and thirst in them. They said, "We do not have Aayathana (abode). Give us that where we can sit fixed and eat food. Man first created a home for him to live – the first home was the treetops, and then the natural caves, building manmade caves and finally huts and thus proceeded the Vaasthupurushavidhaana of human beings on earth with its measurements etc .

SI 2

Thaabhya gamaanayathaa abhuvanna vai noyamalamithi. Thabhyoswamaamnayathaa abhuvanna vai noyamalamithi .

He gave them a cow (Gov). They said, This is not enough for us. He gave them an Aswa (horse). They said, This is not enough for me. This is the stage of domestication of animals . The different types of cattle first and then the horses were domesticated .

SI 3

Thabhya: purushamaanayathaa abhuvan sukritam bhathethi. Purusho vaava sukritam. Thaa abraveetyathaayathanam pravisathethi .

Then he brought Purusha. They said : This is our Sukritam (good deed). He said. You can enter this abode. When the protectors of the worlds fell in the causal ocean , that did not have any sex difference and the term Mahath is given to it. (It is neuter gender). They wanted to live in their own Kshethra or Ayathana (abodes) and eat food to heart's content. Their desire for food was not appeased by the animal life of cow or horse . The animals also eat, drink and enjoy sexual pleasures but with that alone the aksharapurusha were not satisfied. Thus they were given a human form which has the ability to enjoy all worldly as well as otherworldly bliss . With that they were satisfied. Only within a human body and mind one gets the ability to visualize and experience the Thureeya, the sarvadrik, Purushothaman. They entered that form with happiness. Thus human body became the residence of Aksharapurusha. This also denotes the construction of a temple for the perfect wise person as incarnation of God on earth . The Vaasthu now moves from human abode (Manushyaalaya) to divine abode (Devalaya) constructions .

SI 4

Agnirvaagbhoothwaa mukham pravisadwaayu: Praano bhoothwaa nasike pravisadaadityaschakshurbhoothwaakshini pravisadisa: srothram bhoothwaa karnow prvisaannoshadhipanaspathayo lomaani bhoothwaa thwacham pravisamschandramaa mano bhoothwaa hridayam prvisaanmrityurappaano bhoothwaa naabhim prvisaadaapo retho bhoothwaa sisnam pravisan .

Each bhootha (element) entered its own place. Agni entered face as Vak. Vayu entered as praana , in nose. Aditya as Chakshu in eye. Directions as srothra in ears. Oushadhipanaspathy as hairs in skin. Moon as mind in heart. And death as apaana in the Nabhi (middle) and Apas as Rethas in Sisnam. This means that human beings with their wisdom has begun to understand the functioning of each of his / her senses in unison with the cosmic elements .

SI 5

Thamasanaayaapipaase abroothaamaavaabhyaamabhiprajaaneeheethi.The

abrveethethaasweva vaam devathaaswaabhajaamyethaasu bhaaginyo

karomeethi.Thasmaadhyasya kasyai cha devathaayai havirgrihyathe

bhaaginyaavevaasyaamasanaayaapipaase bhavatha:

Then hunger and thirst asked to give abode for them too.He said:I give you abode in these divine beings(devatha).From their share ,a part is divided for you.Therefore ,whenever Havis is offered to any Devatha,one part of it is being enjoyed by the hunger and thirst . Partaking of food offered to temple deities by people as a group ,and maintaining such community feasts has become established .

Here we will remember three suktha from Rgveda 10th Mandala (suktha 9 Rk 1 to 3) .

Meaning:- the Apas which is spread over entire world is the abode of happiness.For our energy and food,and for the sight of this great battle,it functions.Like a auspicious mother,divide that auspicious Rasa(essence)for us .For endless wealth,to him whose prosperity you desires,I take you.

Hey,Apas,You created us. Here the Apas which is feminine gender is the prapancha ,the nature.She creates her children and gives food for those children for their energy .She shows the pleasures and pains of this worldly life.She feeds us the essence of Sangheetha and sahitya and most auspicious Brahmarasa experience like a loving mother .To that child,whose prosperity is willed by the Sarveswara,the mother nature profusely gives her milk of nectar.Thus for new creations Apas is responsible.

She is cause of creation.With two types of food creation happens.One is the ordinary food which we eat.The other is food of wisdom/knowledge.The Lakshmi and Saraswathi aspect of wealth is thus the Iha and Para sukha of ancestors combined.The Aapas as divine mothers was propitiated in India before Indus valley /Harappan civilization as we find the seals of Apsara and 7 mothers and of tree worship in them .The agroecconomy of India was closely linked to worship,

propitiation of winds(monsoons) rivers (saraswathi) and oceans (Varuni) and Rishabha (oxen) and cow (Cattle) and the music and dance associated with these worships and activities .

Rgveda Mandala 10 suktha 117 Rk 6 meaning :-

The food taken by a person who is having no mind and thought ,is futile.He is just earning death.I will tell the truth.That one who does not nourish the Aryamaa,does not nourish the friends,he eats by himself and becomes a sinner.That is without doing Suryayagna(which is the agroindustry in which water and energy cycle is nourished,)Athithiyagna (or nourishing needy and guests,)and bhoothayagna (or nourishing all living things)if one eats selfishly for his own sake without doing his/her share for society,that person becomes sinner.

Rgveda 10th mandala suktha 63 Rk 3 :-

This Prapancha with full of light,and with mountains and clouds gives milk and nectar for those wise beings who meditate on Ukththa and are equal to Sun in brilliance and are Rishabha .Follow their example and enjoy eternal bliss and auspiciousness(Swasthi).

After speaking about the method of meditation of Uktha and the Karma for it,AithareyaBrahmanan enters into the portion of Aithareya Upanishad.The upward and downward flow of God's creative activity is here explained.

Purushothama (Brahman)---Ambhas(Karanajala) Mahath genderless---The Bhootha or elements ---
Prapancha Aksharapurusha ----Ksharapurusha . with the following:

Agni—vak-Mukham

Vayu---praana-Nose

Surya-chakshu –eyes

Disa-srothra-ears

Oushadi-hairs-skin

Moon-mind-heart

Death-Apana-Nabhi(middle)

Apas –Semen-generative organ

Thus gender difference is the last one which has happened .

In Narayaneeya 5th Dasaka the Arohana and Avarohana of the order of creation is given .It says:-
From the bliss form of Brahman which took up the function of Ikshana ,Maya expanded her three
guna.Brahman as Witness reflected in Maya.Thus the Maya which was influenced created
Budhithatwa .This is called Mahan (Mahath).In the Mahath which has all the three qualities with
greater proportion of Sathwa,there is no dualities and it is Nirvikalpa.From it was born Ahankara
with proportionately more Thamas .Ahankara has three qualities.First is sathwika and with that
directions,vayu,sun,Varuna,Aswins,Agni,Indra ,Achyutha,Mithra ,moon,Vidhi(Brahma from nabhi of
Vishnu),Sri,Rudra and Sareeraka(kshethragna)were created,and they are Devatha which have
Indriyamaana.(measurable organs).This iconography also has been well established before Indus
valley Harappan times in India . In Narayaneeyam 4th dasaka the Arohana order of a human soul by
Ashtangayoga and Meditation is given thus:- when there is fall from Brahman experience which is
Nirvikalpa, dharana etc reappears , and they are laya(nidra or sleep)Vikshepa (dependence on
others),kashaya (vasana of vishaya) Rasaswada(enjoyment of savikalpa ananda).The yogin by his
Ojas(energy)splits open the egg of universe ,and splits up the seven coverings of Kshithi (earth)
Payas(water)Mahath,Winds,fires,Sky,Prakrithy(Maya)and merging with each of these in his subtle
body enjoying the absolute bliss reaches the uncovered absolute Brahman in reverse order. This
name Ojas is the name of Vishnu in a previous incarnation(Before Krishna) in a woman called Prisni
and man called Suthapas and is the ancestor of all the architects (Viswakarma) of India . The
discipline of Yoga and Yogic ojas or energy was known to Harappan Indians as we see from the yogic
postures depicted on its seals and the clay figurines .

Khanda 3

Sl1

Sa eekshatheme nu lokaascha lokapaalaaschaannamebhya:srijaa ithi .

By the function”Ikshathe”Brahman created the worlds as well as its protectors,the Deva
Lokapaala.Those protectors who are Gods of the senses created the food(annam)which each one
wanted to enjoy.

Sl 2

Sopobhyathapathaabhyobhithapthaabhyo moorthirajaayatha.

Yaa vai saa moorthirajaayathaannam vai thath .

He did Thapa (he was heated up)for Apas.From that heated austerity of waters were born the Murthy or manifested forms or physical forms.Those created Murthy are the Annam or food. Moorthy is anything which has a manifested form and made of five elements and includes all living and nonliving things .And the first architect making an idol(also called a moorthy) makes it based on a natural model .And for that he does the hard work or austerity of metabolic energy or labour and he is food(being panchabhootha) and eater of

food (being a person with hunger) and he is also the one who creates annam(food) by his job and making money for a livelihood and thus an economy of life of the idol-makers is also pointed out .

SI 3

Thadenathsrishtham parangthyajidhaamsathadvaachaajidhrikshathannaasaknodvaachaa graheethum.Yadhwainadwaachaagrahaishyadabhivyaahritya haivaannamathrapsyath.

The Annam (food)thus created saw the Indriyapala (protectors of senses)coming to eat it up.It tried to run away from them.With word the food could not be captured and eaten.If the first Jeeva(being)could catch and eat food with word alone,beings could have been

satisfied just by talking about food.But we do not see this happening.Therefore it is not possible to enjoy sensory pleasures just by talking about it .

SI 4

Thathpraanenaajidrukshathannaasaknothpraanena graheethum sa yadwainathpraanenaagrahaishyadabhipraapya haivaannamathrapsyath.

By Prana also it is not possible to enjoy food completely.If so,just by feeling the smell of food one could have been satisfied.

SI 5

Thachakshushaajidrukshathannaasaknochakshushaa graheethum sa yadwainachakshushaagrahaishyad drishtwaa haivaannamathrapsyath

By eye also the food cannotbe enjoyed.If so just by sight of food beings would have been satisfied.

SI 6

Thathvachaajidrukshathannaasaknothwachaa graheethum sa yadwainathwachaagrahaishyathsprishtuaa haivaannamathrapysyath

By ears also food could cannot be enjoyed.If o,just by hearing about food ,one's hunger would have been satisfied

SI 7 *Thanmanasaajidrukshathannaasaknonmanasaa graheethum sa yadwainanmanasaa*

Grahaishyathathwaa haivaannamathrapysyath

By touch also one cannot enjoy food.If so,just by touching food ,hunger would have been satisfied

By mind food cannot be enjoyed.If so,just by thinking of food one's hunger would have been satisfied.

SI 8

Thachisnenaajidhrukshathannaasaknoschisnena graheethum sa

yadwainascisnenaagrahaishyadwisruja haivaannamathrapsyath

By generative organ also one cannot enjoy food.If so just by ejaculation,one's hunger would have been satisfied.

SI 9 SI 10.

Thadapaanenaajidrukshathadaavayath saishaannasya graho yadaayurannaayurvaa

esha yadvaayu:

At last the food was swallowed with Apaana.It is this wind called Apaana which really grasps /eats food.It is Annayu(that which depends on food).It is the wind which moves downwards from the central Nabhi (navel).It represents the Avarohana from Brahman to Apas,to this universe of Name and form and to birth and death cycles.

SI 11

Sa eekshatha katham nvidam madruthe syaadithi sa eekshatha katharena prapadyaa

ithi.Sa eekshatha yadi vaachaabhivyaahritham yadi praanenaabhipraanitham yadi

chakshushaa drishtam yadi srothrena srutham yadi thwachaa sprishtam yadi manasaa

dhyaatham yadyapaanenaabhyapaanitham yadi sisnena visrushtamatha kohamithi .

He thought.How can everything be done without me? Which of these two ways I should choose to enter?The Vak and Vyahrithi are produced through face.The eye see.The praana smells.The ear hears.The skin touches.The mind meditates.The Apaana swallows

food.The generative organ ejaculates.Then who am I ?

There are two paths to the city of body.One is through the center of the two legs in between them.Through that the the enjoyer of food Apana moves and enters to reach the Navel.The prana on the other hand avoids this path and chooses the upward path to the top of head in Brahmarandhra and resides there.

SI 12

Sa ethameva seemaanam vidaaryathayaa dwaaraa praapadhyatha.Saisha

vidruthirnaama dwaasthadethannaandanam.Thasya thraya

aavasathaasthraya:swapnaa:,ayamaavasadhoya maavasadhoyamaavasadha.lthi .

Above the brain,cutting open the seemantha(the line in center of head) he enters and since he does Vidarana(cutting open)he is called the Vidruthi(one who cuts open).Since he enjoys Bliss(Nanda)by that it is called the Nandana.He residing in three types of

dream states thought that this is my place, my position and enjoyed each of the three positions. In the Jagrad state as Vaiswanara in right eye, in dream state as Thaijasa in mind, and in dreamless sleep as Pragna in heartspace he resides. For all others only one position

/place is allotted. For him alone there are three positions/places to reside and enjoy. His dharma (functions) are Darsana (visualizations/Visions), Dhyana (meditation) and Manana (logical reflective analytical thought) and Pragnana (wisdom). Through these functions he gets swanubhoothi (own experience) and enjoys Bliss (ananda). This is the answer to the question who am I . I am that self who does the functions of all sense organs, and all meditations and analytical thoughts, and wisdom and the one who enjoys bliss of own experiences of a manifold type residing in the brain . Is this not scientific from the modern neurophysiology point of view ?

Sl 13

Ayamaavasadha ityukthaanukeerthanameva. Theshu hyayamaavasatheshu

paryaayanaathmabhaavena varthamaanovidhyayaa dheerghakaalam

gaadaprasuptha: swaabhaavikyaa na

prabudhyathene kasathasahasraanarthasannipaathajadhu: khamudgaraabhighaathanub

havairapi.

Sa jaatho bhoothaanyabhivyakkhyath kimihaanyam vaavadishadithi. Sa ethameva

purusham brahma thathamapasyath. Idamadarsamithi.

That one, born like that manifests all elements . He doesn't speak about anything else except this. This Purusha who is unseen by senses is known as the Brahman . People say "I have known it" about this Brahman.

Sl 14

Thasmaadidandro ha vai naama. Thamidandram santhamindra ityaachakshathe

parokshena. Parokshapriyaa iva hi devaa: parokshapriya iva hi devaa:

Because of this it's name is Idandra. (That purusha said to be Idam adarsam-or here unseen-is Idandra). Yet he is called Indra. Deva (divine beings) love Paroksha (speaking in ornamental language) and because of that instead of saying Idandra, they say Indra. Thus in Veda and Upanishad the Brahman is equivalent to Indra. In Purana Indra is a king of divine beings in an ornamental way. He enjoys the fruits of all other sense organs

(Indriya) and is the ruler of all senses. He controls, creates and destroys all the senses under

him and enjoys their bliss also. In Rgveda 2nd Mandala (suktha 12 Rk 2) it is said: -During the origin of this universe, before the earth had become solidified as we see it today, she was vibrating with fear. The mountains were all angry and erupted fire. The earth with earthquakes was very shaken, and she was fixed in position by controlling the volcanic mountains by a power and that power is Indra. He expanded the earth's atmosphere and fixed the Dyo (sky) above . That One who did this was Indra. Thus the power which controls the earthquakes, the volcanoes and the uncontrolled senses alike, so that the earth and the mind is made calm and good for life is called Indra in the Veda.

Chapter 2

SI 1

Purushe ha vaa ayamaaditho garbho bhavathi.Yadethadretha:

Thadethathsarvebhyomghebhya:stheja:sambhoothamaathmanyevaathmaanam

bibharthi.Thadyathaa sthriyaam sinchatyathainajjanayathi thadasya prathamam janma.

Om. At first,I(Aham/Brahman/Athman)was conceived in the Purusha.This conceived Rethas(semen)is the essence of energy taken from all the organs.That was created by carrying Athman in Athman and when it is ejaculated into woman the first Jeeva is formed.That is the first birth. In the Gita, Bhagavan Krishna said that the Prajapathy created Praja(progeny)with Yajna and said that this is your dearest Kaamadhenu (The cow that gives all desires)and with this you will increase the races.This creation of progeny through sexual union is

here spoken of. Purusha is Brahman and Sthree is prakrithi.In Purushothama Brahman there is no sex

difference and in Mahath or causal waters we found only neuter gender.The aksharapurusha and its corresponding Apas also is not having sex difference.But the Ksharapurusha which has a body has a difference in gender and the creation of progeny

by the intercourse of man and woman happens only when the physical manifestation stage of jeeva happens.By the union of energy of Brahman and Mahath is formed Aksharapurusha and Apas.By the union of energy of Aksharapurusha and Apas is formed

the physical body which has form,name etc and which has birth and death.These have gender difference and from the union of their energy the races continue. And from here onwards the creation of that physical body and its Ayus (lifespan) becomes the topic of Ayurveda .(The knowledge system of lifespan /Indian Medical science).

SI 2

Thathstriyaa aathmabhootham gachathi.Yathaa swamangham thathaa.Thasmaadenaam

na hinasthi.Saarayaithamaathmaanamathragatham bhaavayathi.

That enters the woman as Athman itself.For her,it is felt as Athman and as her own organ.Therefore it does not harm her.She protects it which has entered her as if it is her own Athman.In the modern era of Immunology we know how a body rejects something derived from

another body.The organ/tissue from another body harms the recipient's body is known to us.The child is created by semen from another body and that enters a woman's body ,yet it does not harm her.It is protected and grown within the new body of the woman because she is able to receive it as her own Athman ,says Rishi.Though derived from another physical body this transplanted tissue does not harm a mother's body,but is well protected by her .Therefore the Rishi says that the man,woman and the child/embryo are a single

whole(Athman)and not different.Thus all generations of human beings are ultimately to be understood as a single Athman.

SI 3

Saa bhaavayathri bhaavayithavyaa bhavathi. Tham sthree garbham bibarthi. Sogra eva

kumaaram janmanogredhibhaavayathi. Sa yathkumaaram

janmanogredhibhaavayathyaathmaanameva thadbhaavayathyesham lokaanaam

santhathyaa. Evam santhathaa heeme lokaasthadasya dwitheeyam janma.

She is Bhavayathri and deserves to be protected and nourished. That woman protects the pregnancy. Even before the birth protects the baby. Even after birth the

parents, considering it as their own Athman protects and nourishes the baby. This is for the continuation of the races of the world. Therefore this is the second birth (janma) of the parents. Both man and woman consider the son as their Athman. Therefore the offspring is the second janma of parents. The yajna of householdership is for begetting children and for

continuation of races. That is why it is called a Sahayajna and sahadharma by man and woman.

The pregnant woman is called Bhavayathri here. In Sabdasasthra, Bhavayathri is a variety of Prathibha or genius. The likeminded people or artists, finds out the

poet's/musician's/artist's experiences within themselves and becomes one with it (Thanmayibhava) and reach the ultimate of the Rasa experience. Without a likeminded

Rasika or Sahridaya /an enjoyer no Rasa experience reach its perfection and climax. Similarly without a woman the worlds cannot be enjoyed or created to its

perfection. If Purusha and Kavi (artist) are Karayathri

(creator of worlds/arts) Sthree and sahridaya/rasika are Bhavayathri. Without protecting the Bhavayathri genius the ultimate experience of Rasa/Brahman is impossible. The second birth and new races

creation also is impossible. For the Rishi, the poetics, aesthetics, creation of cosmos and

even the creation of a new child is a spiritual dhyana which has reached a nature of energy (Chithswabhava).

According to Abhinavabharathy from the desire of Prajapathy was born the worlds, from desires of poet the poem and from desires of parents their child. And this process is a manifestation of the same genius

(prathibha) which is indivisible and beyond all

words (anirvachaneeya). Srividya manthra is the Poornagayathri with the secret 4th Paada Parorajase savadam. Srividya is the most secret and explained by the technical terms like Kaamo Yoni :

Kamala. (Arshagnanam page 418). It is for the perpetuation of the prapancha that the

Kameswara Brahman creates cosmic universes within the Kamayoni Kamala. There are two planes for pranava which is savada (can be spoken of) and avada (cannot be spoken of). In these planes resides the secret meaning. Many commentators have not seen this

meaning.

Brahman-----Prapancha

Kavi-----Kavya

Purusha.....Prajā

Brahman and Kavi and Purusha are three types of Prajapathy and their three types of Prajasrishty is thus equated as One. The nourishment given to a pregnant woman is needed for proper growth of organs and

brain(mind) and intellect of the baby is known to the Rishi who spoke these words .

SI 4

Sosyaayamathmaapunyaebhya:prathidheeyathe.Athaasyaayamithara aathmaa

krithakrithyo vayogatha:praithi. Sa itha :prayanneva punarjaayathe thadasya

thritheeyam janma.

This Athman of Him is for good deeds.After that the satisfied ancestor(father/parent)reaches age satisfied and goes to world of the departed ones

(Pretha/Paretha).According to own karma and its effects the Athman takes birth again.That is its Third janma.The created worlds,arts and children are designated by their creators for good deeds.When this is achieved they leave this world satisfied.Then such departed Athman take birth again according to effects of their Karma and this is the third janma/birth.The

present gives way to future generations and then are reborn as the next future ones.From Brahman Prapancha was born.The Gnani who gets Brahma experience from Prapancha gets direct experience “Aham Brahmasmi”.That is the third birth for a Gnani .(not rebirth like ordinary people).From the sahridaya/rasika /enjoyers of art is born a new artist and

when such a new disciple is born the artist gets Rasanubhava akin to a third birth.Thus the third janma is either of these three processes depending upon the karma of a person.

SI 5

Thadukthamrishinaa-Garbhe nu sannanveshaamavedamaham devaanaam janimaani

viswaa. Satham maa pura aayaseerarakshannadha:syeno javasaa niradiyamthi .Garbha

evaitachayaano vaamadeva evamuvaacha

The Rishi said: I knew even when I was in the womb about these Janma of divine beings.I was bound in a hundred steel cities ,underground .Yet I cut them across and like a Syena (A Garuda) I came out .So said Vamadeva from his mother’s womb. Prathibha or genius is a Drishti or viewpoint.In Dhwanyaloka the consort of Shiva is considered as the power of opening the eye of Prathibha .The prathibha is both the

genius of the world’s creator as well as that of the artist .Mahimabhatta had said that in

people who meditate and think deeply on the meaning of words ,a viewpoint (drishti)is suddenly revealed and that is Prathibha or genius.It is like the third eye of Shiva.From that drishti ,new creation happen.(and the old destroyed).That is why in the first sloka

itself it was said Sa Ikshatha Lokaannusruja.For all poets there is a darsana or a viewpoint.It is by that darsana a creation happens.(Abhinavaguptha said-

Kramaadparakhyopakhyaprasarasubhagam).Prathiba is born naturally by poorvasamskara(the culture of the past).There are opinions denoting this is Kavyadarsa,

Vamana and in Abhinavabharathy.

Poorvavaasanagunaanubandhi prathibhaanam adbudham(Kavyadarsam)Janmantharaagatha samskaravisesha :kaschith(Vamana)

Anadiprakthanasamskara prathibhaanamaya(Abhinavabharathy)

Athman is like a bright sun covered by clouds by the effects of karma that cover the gnaana.When there is karmakshaya the covering removed and prathibha is revealed suddenly according to Hemachandra.Thus for several janma due to purification by samskara (culture)a jeeva can know even while in womb the Athman and get its prathibha revealed.Vamadeva is said to be such a Rishi.He removed the cloudy coverings of mundane life and desires and like a Sun revealing itself from the womb of sky,became

Athmagnani from his mother's womb. An idea that was protected and nourished by the likeminded enjoyers and their Bhavayathri prathibha for several centuries ,is seen revealed in a individual of a subsequent generation as natural vasana /prathibha and is reborn as a natural creation.In the lotus of Brahman ,worlds are thus created as before(Yathapurvam) again and again

naturally by revelation of the same prathibha as if it is a new one.Since creation is the nature of a person who is poorna(perfect)from perfection,from absolute Sath new worlds are being created forever.This is a neverending process and has no beginning either.When someone says that I have seen(Pasyathi)this most secret process a Sphota (Bang/Big bang) is happening within and that Aksharasphota (the big bang of the indestructible

word)is born a language of communication

(Vaikhari).This orderly revlation of prathibha

is seen in the words of Vamadeva. In Vakyapadeeya Bharthruhari said "Prathibha Hethusabda".Punyaraja and Rishabhadeva thinks that this is Pasyanthi .For Bharthruhari Sabdabrahman is the first stage of Prathibah.Prathibah ais a continuous inner vision for him.

1.Para the subtle SabdaBrahman

2.Pasyanthi (Vision)or light .This is the internal light of revelation .The swaroopajyothi.

3.Madhyama .The middle

4.Vaikhari.The spoken word.

Helaraja,the commentator of Vakyapadeeya says Prathibha is the light of consciousness within.When it is shining within,all mundane bondages are removed and one becomes enlightened with continuously shining swaroopajyothi within.This gives satisfaction of

drinking Amritha/nectar.This satisfaction is not the satisfaction one derives from enjoying sensual pleasures.The transcendal consciousness is a divine light.Punyarajan says the Rishis who had visualized Manthra had known and experienced the nature of the Prathibha .The words they spoke with perfect vision of the order of creation of universe and of life and the role of human beings in it ,thus became Veda,Vedantha and the best Kavya .BhattaThoutha calls the Pragna (consciousness)as Navanavollekhasalini Prathibha(the Prathibha which is capable of finding /visualizing ever new

original ideas/arts)The Upanishad leads us to the eternal prathibha and pragna of Vamadeva and finally tells us that this pragna/prathibha itself is Brahman/Athman.

Sl 6

Sa evam vidwaanasmaashareerabhedaadoordwa uthkramyaamushmimswarge loke

sarvaankaamaanaapthwaamritha:samabhavathsamabhavath.

Knowing this a scholar when he leaves this body and its covers ,go up (Uthkramana) he attains all desires there and become eternal .He does not come back to cycles of death and birth.

Chapter 3

Sl 1 *Koyamaathmethi vayamupaasmahe. Kathara: sa Aathmaam ,yena vaa pasyathi yena*

vaa sruthi yena vaa gandhaanaajighrathi yena vaa vaacham vyaakrothi yena vaa

syaadu chaaswaadhu cha vijaanaathi

Om. Which is the Athman that is meditated upon as Athman? Is it the one which see,hear,smell,utter a word,or enjoying a taste ?

Sl 2 *Yadethadhridayam manaschaithath.Samgnaanamaagnaanam vignaanam*

pragnaanam medhaa drishtirdrithirmathirmaneeshaa joothi

:smrithi:samkalpa:krathurasthu :kaamo vasa ithy sarvaanyevaithaani prajnaanasya

naamadheyaani bhavanthi.

It is this heart and mind.It is Samgnana,

Vignana,pragnana,medha,drishti,drithy,mathy,maneesha,and joothy.It is smrithy,samkalpa,krathu,asu,kaamaa and vasa.All these are names of Pragnana itself.

This part which says that the meditated Athman is known as mind,heart and with several synonyms and is the Pragnana is an important part of Aithareya

Brahmana.In the science of consciousness the I-consciousness is Viswa in jagrad and thejasa in swapna and praagna in sushupthy and it is of Athman.The Athman and its Pragnanaghanaroopa(solidified form of knowledge/wisdom)is given differentnames in its different states.

Samgnana:-To classify objects and give them names is samgnana .(Ability to give Morphological classification)

.Aagnaanam:-The ability to carry out functions in orderly and needed fashion by Agna (command)is Aagnana or commanding power

Vignana:The deep knowledge in sciences and arts is Vignana.

Medha:Ability to grasp new subjects is medha.The power of cognition

Drishti : The viewpoint is an internal faculty of visualization(darsana)

Drithi:-The expertise in a function associated with power of tolerance

Mathi: The nature of having deep reflective thinking

Maneesha:-Free liberal open thought

Joothy: the anger generated in mind when an injustice is seen (The dharmikarosha).But it is also a imbalanced state from normal calm state

Smrithy:The ability to keep whatever is cognized within ones memory so that when the need comes ,it can be utilized

Sankalpa:-The power of intuition and imagination

Asu:- the practical knowledge of doing things for day to day life Kaama and Vasa may be considered as desire to achive things and the ability to attract another person(either a male or female).These are needed for perpetuation of races of beings.Therefore it is also part of Asu. About drithy,smrithy,medha etc Gita speaks .He says :I am keeerthi

(fame)sri(prosperity)vak(word)smrithy(memory)dhriti (expertise with tolerance)and kshama(patience)in women.About drishti ,the Budhist books explains in detail.According to Angutharanikaya Budha is not a Deva or Iswara.He is a man who reached a great position due to perception of truth.There are two types of Budha .

PacchekaBudha are always in eternal Samadhi and in Nirvana and does not advice the world about the paths of liberation.Sammasam Budha are perfect Budha(sampoorna Budha)who with knowledge of the ten directions are advising path of liberation to the

world.They have 18 types of dharma and 4 types of confidence and due to perfect knowledge their minds are devoid of any sorrow and the ability to advise path of liberation.Therefore the Samyukthanikaya call them as Adityabandhu(Adichabandhu- Relative of sun).In Gita Krishna says I am advising to you(Arjuna)what I had advised to Sun and sun to Manu .The Name SuryaNarayan is given due to the wisdom and ability to

show the path of light to Vishnu . Pragna according to Budhists is of two types.

1.Hethubhoothaprajna.The path to learn the Ashtangamarga

2.Phalabhoothaprajna.That goal to which the path leads or the Nirvaan .

In Yoga terminology these are in order the pragna of a Arurukshu and an Aruda.(One who is in the path and the oen who has attained the goal).

By sruthi(hearing)bhavana(imaginative intuition)and thought (manana,sravana and nididhyasana)one reaches Hethubhoothapragna.Yoga path through

Agama,Anumana,Dhyana and dharana leads to the same goal.The Sidhi which th Arooda gets is called Vibhoothi in Gita.In Budhist texts they are called Iddhi.

Pragna is named Abinna(abhigna)or pragna itself in Budhist texts.In Deerghanikaya there are 6 types of Abhigna.

1.Idddhi(sidhi)

2.Dibbasotha(Divyasruthi.Clairaudience)

3.Parachithagnana (knowing the mind of others)

4.Pubbenivasaanussathi(Poorvajanma anusmrithy) or remembering one's past janma

5.sathanam chuthupapaatha (knowing the previous births of other people)

6.asavakkayakaranaana(Mukthy-liberation)

In some texts the 5th Abhigna is Dibbachakku or Divyachakshu .By it the past ,present ,future of all beings (Thrikalagnana)is known.It is by the Thrikalagnana that one gets Parachithagnana.Both in Yoga and in Gita we find the Divyachakshu being given a prominent and important place.

Majjimanikaya explains the nnaadassana(Gnaanadarsana or direct perception of wisdom(.It says:
Nigantho aavuso,naathaputho,sabbannu sabdassavi aparisesham

naanadassanam pathijanathi charatho chame thithahocha suthassa cha jagarassa cha

sathatham samitham nnanadassanam pachupathithani)Jina is sarvagna.Sarvadrik and

has knowledge of everything .He says that he has Gnanadarsana in moving state,in standing,sitting ,sleeping and awakened state and always. Budha has five chakshu(eyes).

1.Mamsachakshu.The physical eye which all beings have

2.dharmachakshu.The inner eye opened to the dharma

3.Devachakshu .This is the Yoga eye with knowledge of thrikala and parachitha and knowledge of divine Avathara

4.Budhachakshu .The prathibha naturally revealed in a person having the 18 signs of a Budha.

In Mandukyakarika of Goudapaada we find:-

Bhahishprajno vibhurviswohyanthaprajnasthu

thaijasa:

ghanaprajnasthathaa prajna

eka eva thridhaa smrithaa:

Athman spoken of as the three states are actually One and the same.In this particular sloka of Aithareya the Prajna and Thaijasa are being spoken of (Yad Ethadhrithayam manaschitham).

Chandogya says: *Akaso cha hridi smaranaakhya vyaparo parame prajna ekeebhootho*

ghanaprajna eva bhavathy mano vyaparaabhaavaath

Brihadaranyaka says: Thaijaso Hiranyagarbho mana:sthathwath :lingam mana:

Viswa is enjoyer of the gross,Thaijasa is enjoyer of the subtle and Prajna is the enjoyer of subtlest Bliss(ananda).Therefore the food for each of them respectively has to be gross,subtle and subtlest.A person who is hungry is satisfied with gross food.A poet or artist is satisfied with subtle beauty of art and thoughts.The yogin is satisfied with the subtlest bliss or Prajnanamaya Ananda .In these three positions which is food,and which is enjoyer has to be cognized and if one knows this he/she is not bound by these.Because he/she has understood that there is no three but only One.And that I am that Athman with the three names in three positions.The same ray which emanated from the Purusha as the sun of consciousness,like a reflection of sun in water is seen in sleep as Prajnathaijasa

forms and in jagrath a sViswan. We find illusionary forms climbing up the sky through a thread thrown up by a magician. Just like that Viswa, Thaijasa and Prajna are only magical illusionary forms climbing up a thread. The real magician is the unseen Thureeya which makes all these illusions. The Arya who are desirous of Liberation meditate upon that Thureeya. The Nature of the Thureeya which is Prabhu (Lord) and which removes all sorrows, and is indestructible and Adwaya (without a second) is Srvadrik (One who see everything)

.Mandukyakarika says “Thureeyam Thath Srvadrik sadaa”. Prajna has bondage of a cause. Viswa and Thaijasa has bondage of both cause and effect. Thureeya has no bondage. Prajna does not cognize external things and those with dualities. Viswa can cognize only those. Thaijasa can cognize internal as well as dualities. But Thureeya is the seer of all at all times and his vision is always there because he is in the form of light itself. Since the dualities are not there prajna and thureeya are having a similarity. But prajna has the Beejanidra (sleep of a seed) and because of that he is affected by Thamas. Thureeya has no nidra (sleep) and no thamas. Sleep is a state when one doesn't know truth. That is not there in Thureeya and that is why he is able to see all at all times. For viswa and thaijasa there is dream sleep and for prajna there is dreamless sleep. Thureeya has neither of these. When truth is understood in a false form we can call it dreamlike. And the state in which truth is unknown is called sleep. These are not there in Thureeya. When the jeeva awakens sleep (due to eternal Maya, in a yoganidra) it cognizes the unborn, sleepless, dreamless, without a second Thureeya. When such an Advaita Guru is being worshipped Goudapada calls him by the term Budha. (Alatahsanthiprakaranam Mandukyakarika 1st sloka) This shows his view that Budha and Advaitin are same.

Gnanenaakasakalpena

Dharmanyogaganopaman

Gneyabhinnena sambudha-

Stham vande dwipadaam varam.

In his commentary to this sloka Sankara says that Smbudha is the most intelligent and greatest being, the purushothama with the name of Narayana

(Naraayanaakhyam).

Wisdom depending upon the four avastha (state) are of four types. In jagrath we have the mundane knowledge of gross objects of the world, in sleep with dreams we have the subtle pure knowledge without gross objects, and in dreamless sleep we have the greatest knowledge which is very rare and valuable, and in thureeya we have the greatest of the wisdom which is sarvagnathwa. These are in order, ordinary knowledge with gross

objects, ordinary knowledge without objects, extraordinary knowledge and nondual omniscient knowledge. Since the Athman is from the very beginning in the form of energy and light Goudapada calls them as Adibudha.

Alabdaavaranaa :sarvadharmaprakrithinirmala:

Adou Budhaasthathaa mukthaa Budhyantha ithi naayakaa:

Athman is given the adjective of Nayaka or hero. Because it has awakened natural

Consciousness which can lead .To say that “The ever shining sun is shining “ will be superfluous.The wisdom of the Buddha is like a sunlight in the sky ,always fixed in the dharma.Akasa is movementless,eternal ,organless,indivisible,without any attachment or

dependence and unseen,unknown,adwitheeya(without a second)and unable to be eaten up.Because of these qualities it is similar or equal to the Brahman

/Athman.Like sunlight in sky wisdom is naturally within the Athman. The advaitin has only the Eka without differentiation into knower,known and

knowledge to be known(vigneya).That state is mentioned by Goudapada towards the end of the karika thus:

Durdasam athigambheeram ajam saamyam visaaradam

Budhwaa padam anaanaathwa

Namaskrirmo yathavalam

Why is it so difficult to be known ?Sankara says:Atha evathi gambheeram dushpravesham mahasamudravat akrithaprajnai:

That is like a great ocean which is unattainable to ordinary beings .A human being is only a tiny dust particle floating on that great ocean of bliss.The bliss which cannot be explained with words, is again and again explained by Yogins who have become the

Adityabandhu (similar to Sun/related to)..Even I ,trying to do the impossible by writing commentaries to this Prastahnathraya has become an Adityabandhu ,because the very effort to know and communicate the experience of Brahman makes one so.

SI 3

Eva Brahmaisha Indra eva prajaapathirrethe sarve devaa imaani cha pancha

mahaabhoorthaani prithivi vaayuraakasa aapo jyothimshithyethaanimaani cha jaarujaani

cha swedajaani chodbeejaani chaaswaa gaava:purushaa hasthino yathkimchedam

praani jangamam cha pathathri cha yacha sthaavaram sarvam

thathprajnaanethram.Prajnaane prathishtitham prajnaanethro loka: prajnaa prathishta

prajnaanam Brahma.

This is Brahman.This is Indra.This is Prajapathy.This is all the deva.This is the five elements -earth, wind,akasa,fire and water.This is the seed for

eggborn,placentaborn,sweatborn ,born of Udbheeja,for horse,cow,man and elephant and all moving and nonmoving things .For all small and great beings this is the seed.This is their eye of prajna.The eye of prajna of the world is fixed in Prajnana.Prajna is prathishta

(fixity).Prajnana is Brahman.

The wisdom of knowledge and scientific reflective thought is born in the living beings with the eye opening of Prajnanethra .That marks the origin of education or an educational system .

SI4

Sa ethena prajnaathmanaasmaalokaaduthkramyaamushminswarge loke sarvaan

kaamaanaapthvaamritha: samabhavathsamabhavath.

By this Athman which is prajna, going up from the worlds said to be Asmad(ours) and reaching worlds said to be Ushmad(Theirs) in those worlds of heaven attaining all desires he became equal to nectar .Equal to amritham. The Rishi Vamadeva got divine vision while still in the seed state in his mother's womb. He got thrikalagnana with it. By his prajna he removed all differentiation into mine and Thine ,

(Asmad, Ushmad) and made this heaven itself into a heaven by his unsurpassed wisdom and became eternal. The Brahmasuthra begins by these two words Asmad and Ushmad .Aithareya Upanishad explains the unity of these two words and speaks of a great

Brahmagnani who cut away all bondages of dualities of mine and thine and became Jeevanmuktha here itself.

Education is a double edged sword. It can lead us to the perfect Advaita state of equality or samadhi . Or it can lead to the extremes of polarity of have and have nots and increase the gap between the two poles too. How we envisage the educational system has the repercussions of what we achieve too.

When a rishi advocates a educational policy it is with a viewpoint of equality for all, but depending upon the individual brain capabilities , different individuals in a society benefit in different ways by it . But all are benefited and all feel as members of a same family and there is a unification of nation through common educational language, literature, and by culture even if economic and geographic differences exist . When a selfish person plans a educational system this may not be there . Therefore the ancestors insisted that the teachers(Guru/Gurukula) has to be unselfish .